ST. ELIZABETH
PRINCESS OF CHARITY

50

1911 - 1961

Sisters of St. Elizabeth

HUMBOLDT, SASKATCHEWAN

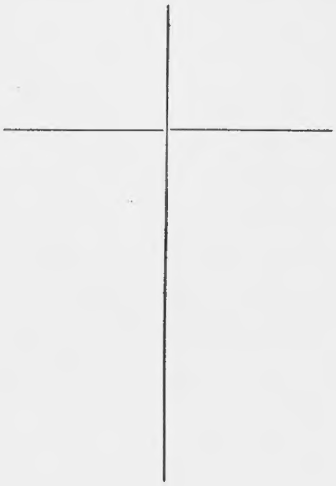
Vienna
AUSTRIA
Graz
Klagenfurt
MANITOBA
SASKATCHEWAN
Prince Albert
Humboldt
C.N.R.
Muenster
North
Battleford
Cudworth
Saskatoon
Regina
C.P.R.
ALBERTA
C.N.R.
C.N.R.
C.P.R.
Edmonton
Macklin
C.P.R.
Banff
Cochrane
Calgary

Commemorating

The Golden Anniversary

of the

Foundation in Canada



The Sisters of St. Elizabeth

of the

Third Order of St. Francis of Assisi

The seed sown by our Divine Lord in Mother Appolonia's foundation at Aix la Chapelle during the year 1622 has grown quietly and consistently, despite wars, revolutions, fires and many other serious disruptions to the peaceful existence of this religious community.

Half a century has now passed since the loving Providence of God brought the first three Sisters of St. Elizabeth from Austria to Canada to establish a branch of the above Congregation.

In commemorating the fiftieth anniversary of the Canadian branch, the Sisters of St. Elizabeth have chosen for the theme of their celebration, "A Symphony of Praise."

Praise ye the Lord.
Praise God in His Sanctuary:
Praise Him in the firmament of His power.
Praise Him for His mighty Acts:
Praise Him according to His excellent greatness.
Let everything that hath breath praise the Lord.

Nihil Obstat:

Imprimatur: Rt. Rev. Jerome Weber, O.S.B., Abbot Ordinary
St. Peter's Abbey
Muenster, Sask.
May 1, 1961.

MADONNA OF THE AMERICAS
1911-1961

Dedication

Madonna of the Americas

The fact that the commemoration of the 50th year of the Patronage of Our Lady of Guadalupe as Madonna of Latin America coincides with our golden anniversary is a happy coincidence. Therefore, the Sisters of St. Elizabeth dedicate the Commemorative Issue of their anniversary publication to the greater glory of God and the honour of "The Madonna of the Americas".

Fifty years ago Saint Pius X declared Our Lady of Guadalupe to be the Patroness of Latin America.

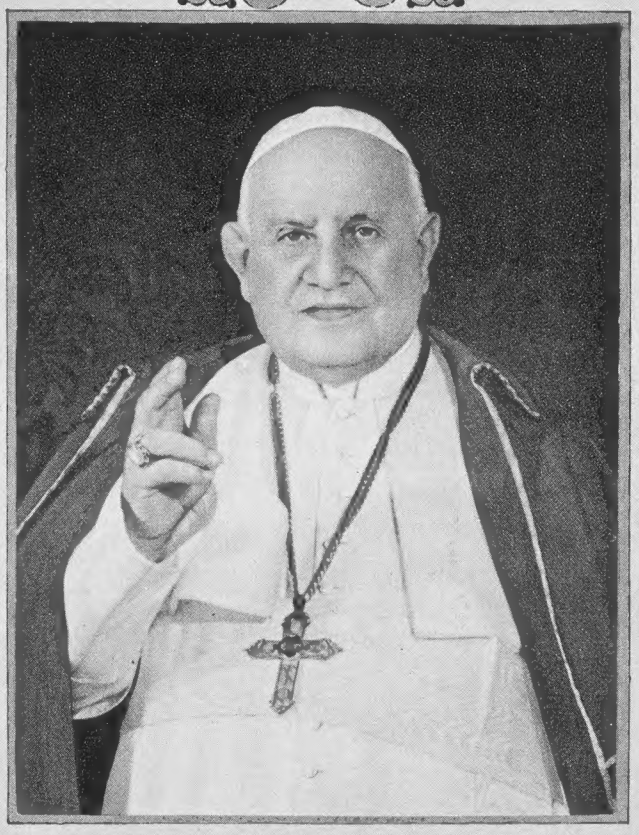
Unfortunately, few people realize that Our Lady of Guadalupe is the Madonna, not of Mexico or Latin America alone, but of "The Americas".

"With the progress of technology which has suppressed distances and has made easy contact between people, Our Lady of Guadalupe is closer to us than ever before. Since 1945 especially, the date of the second coronation, she has acquired over us the right of sovereignty. On this occasion, to the cheers of more than 100,000 of the faithful, the Papal Legate Cardinal Villeneuve, proclaimed her "Madonna of the Americas" (C.C.O.L.A. Bulletin No. 1).

"The Blessed Virgin appeared in Mexico," wrote the late Archbishop Vachon, "as to the central point of the Americas, in order to have her maternal affection and powerful protection extend from North to South... Our Lady of Guadalupe will extend her maternal patronage to all the peoples of the New World, and as we all hope, to the people of Canada especially, which tenders to her a heart full of love."

As our contribution to the Marian Year celebration in Mexico the Canadian people have been asked by the Canadian Episcopal Commission for a Spiritual Bouquet in honour of Our Lady of Guadalupe.

His Grace, the Apostolic Delegate to Canada, has also transmitted to His Grace Archbishop Lemieux, O.P., President of the Canadian Episcopal Commission for Latin America, the text of a rescript granting a plenary indulgence to all the faithful in Canada who, having confessed and received Holy Communion on the 12th of any month of this year 1961, assist at any sacred function in honour of Our Lady of Guadalupe and pray for the intentions of the Holy Father. This is the latest encouragement from the Holy Father for Canadians to continue their greatest efforts in the Crusade of Prayer in honour of Our Lady of Guadalupe in 1961. (C.C.O.L.A. Bulletin No. 6)



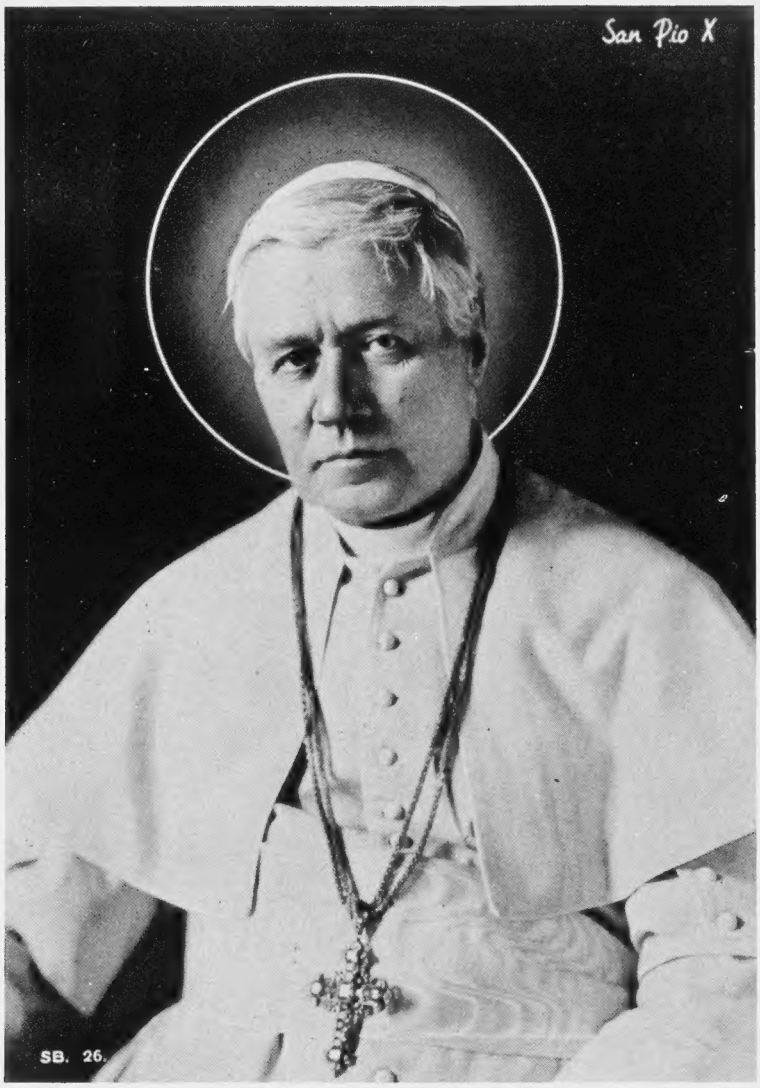
Most Holy Father

Mother M. Perpetua, Superior General and Sisters of St. Elizabeth in Humboldt, Sask. humbly prostrate at the feet of Your Holiness, beg the Apostolic Blessing, on the occasion of the Fiftieth Anniversary of their foundation in Canada.

Gratis Romanum benigne annuit Secretus.
Ex Aedibus Vaticanis die 6 Feb. 1951.

+ [illegible]

Archiep. Damasc.



POPE SAINT PIUS X

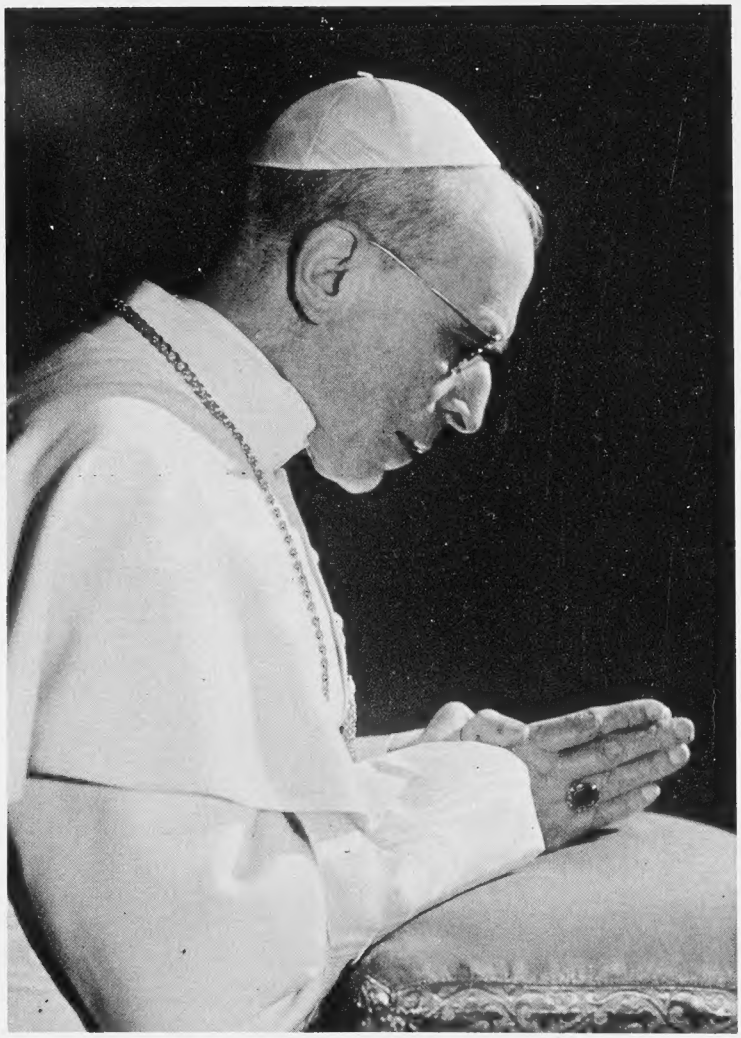
During the pontificate of Saint Pius X the Sisters of St. Elizabeth at Klagenfurt, bound by solemn vows and papal enclosure, obtained permission from His Holiness for five Sisters to leave their cloister to establish another foundation in the New World.

In his own words His Holiness said, "It gives me great joy; I praise the undertaking and I give my Apostolic blessing for the journey."

HIS HOLINESS POPE PIUS XI

A Tertiary of St. Francis for more than 50 *years*

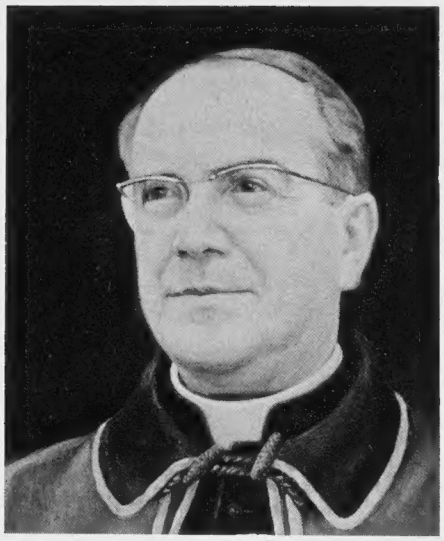
"Pope Pius XI commissioned the Sacred Congregation for Religious to revise the former Third Order Regular Rule and on the close of the seventh centenary of the death of St. Francis, October 4, 1927, he formally approved the New Rule. As he explained in the accompanying Constitution, Rerum Conditio, the New Rule is more thoroughly pervaded with the Franciscan spirit and in harmony with the modern law of the Church (The Book of Life p. xxi)."



HIS HOLINESS POPE PIUS XII

Member of the Third Order of St. Francis

During the pontificate of His Holiness Pope Pius XII, a member of the Third Order of St. Francis, the revised Constitution of the Sisters of St. Elizabeth received papal approval. The Congregation is now recognized as a Pontifical Institute.



HIS EXCELLENCY
MOST REVERend S. BAGGIO
Apostolic Delegate

Sebastianus Baggio
Dei et Apostolicae Sedis gratia
Archiepiscopus titularis Ephesinus
et in Canadensi Ditione
Delegatus Apostolicus

A Golden Jubilee is always an anniversary that deserves to be marked in a special manner. When, however, we are dealing with the Golden Jubilee of a Religious Foundation, our joy is shared by the entire Mystical Body.

What a spiritual edifice can be built in fifty years ! Conjure up, if you will, the edifying picture of the innumerable good works, the intense and fervent prayers that can be attributed to the Sisters of Saint Elizabeth during the past half-century.

While the souls in beatific joy sing the praises of the Eternal God and share your happiness, while the members of the Church Militant and the Church Suffering await the succour of your unceasing prayerful apostolate, I am privileged to impart to all the Sisters of Saint Elizabeth, my paternal blessing and my heartfelt congratulations. May God continue to shower upon you the graces that He reserves to his most faithful servants.

O T T A W A,
January 31st, 1961.

+ S. Baggio

RIGHT REVEREND JEROME WEBER, O.S.B.

Abbot Ordinary of St. Peter's

The golden jubilee of the Sisters of St. Elizabeth is a time for rejoicing and for thanking God for all the blessings that He has given this Community during the past fifty years.

He has visibly blessed this Community which began a new foundation here in 1911. The Sisters have increased in numbers and have spread far beyond the Motherhouse; at the same time they have valuable property and buildings.

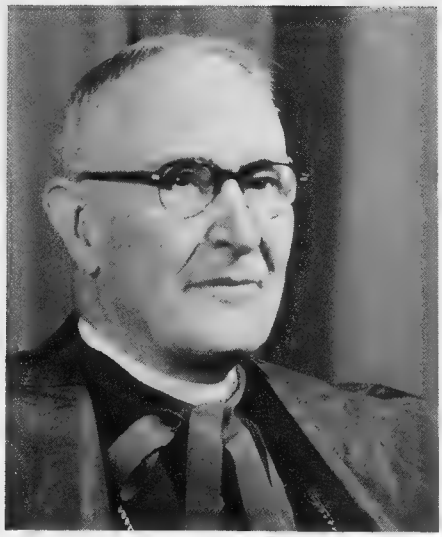
They not only take care of the physical needs of those who come to their hospitals, but they look after their spiritual welfare as well, so that very many in the district have gained by their presence. Besides this they give a wonderful example to all by dedicating their whole adult lives to the service of God by serving others.

The monks of St. Peter's Abbey, and the students of St. Peter's College, are deeply grateful to these Sisters for having served them so faithfully and so ably these many years in the kitchen and the laundry.

May God continue to bless you, my dear Sisters; may He grant an even greater growth in numbers to the Community, and may He also give to each member of it an increase in the knowledge and love of Himself.

+ Jerome Weber O.S.B.

Abbot Ordinary of St. Peter's



HIS GRACE J. H. MACDONALD

Archbishop of Edmonton

ARCHBISHOP'S RESIDENCE
10044 113 STREET
EDMONTON, ALBERTA

February 1, 1961

Dear Mother Perpetua:

Thank you for the kind invitation to write a short message for the issue of your Golden Jubilee in Canada.

Allow me to renew the welcome extended fifty years ago, and to convey my cordial felicitations on the progress made, and the good work done, during your first half century of service to our country.

Considering the difficulties in the way of all religious communities in the world during the present century your progress has been satisfactory. With an increase in the number of qualified vocations to meet the more exacting demands of modern life especially in the social and educational fields, your progress and results should be even more beneficial to the Church during the next half-century of your life in Canada.

I remain,

Praying God to bless you all,

Sincerely in the Lord,

J. H. Macdonald

Archbishop of Edmonton.

Mother M. Perpetua, Sup.Gen,
Sisters of St. Elizabeth,
Box 567,
Humboldt, Sask.

HIS EXCELLENCY F. P. CARROLL

Bishop of Calgary

BISHOP'S RESIDENCE
910-7 A Street N. West
Calgary – Alberta

Mother M. Perpetua,
Superior General,
Sisters of St. Elizabeth,
Humboldt, Saskatchewan.

January 30th, 1961

Dear Mother Perpetua:-

I am deeply interested in knowing that the Sisters of St. Elizabeth will commemorate, this year, the fiftieth anniversary of their foundation in Canada. This Golden Jubilee is a fitting time to pay tribute to your Community for its glorious achievements in the realms of Christian Charity. From humble beginnings in 1911 in the Abbacy of Muenster, the Sisters have "advanced with the years in favor both with God and with men", extending their apostolate throughout Saskatchewan and Alberta. No one but God Himself can evaluate the great good that your Community has accomplished during the past half-century in the service of the sick and dying, the Christian education of youth, the assistance of the ministry of the clergy and for the eternal welfare of souls.

I am happy to offer to your Community my warm congratulations and my heartfelt thanks expecially for its zealous labors in this diocese, and I join with the Sisters in sincere gratitude for the blessings bestowed upon them and their work.

Yours cordially in Christ,

+ Francis P. Carroll

Bishop of Calgary

HIS EXCELLENCY F. J. KLEIN

Bishop of Saskatoon

Diocese of Saskatoon
Chancery Office
720 Spadina Crescent East
Saskatoon - Sask.

Mother M. Perpetua ,
Superior General,
Sisters of St. Elizabeth,
Humboldt, Sask.

Dear Mother General :

I am very pleased to join my prayers of thanksgiving with those of the Sisters of St. Elizabeth and to extend my sincere congratulations on the occasion of the Golden Jubilee of the foundation of the Sisters of St. Elizabeth in Saskatchewan. This Golden Jubilee will recall not only the countless blessings that God has bestowed on you the Sisters of St. Elizabeth and on us in Saskatchewan because of the Sisters, but will also remind us of the many works and generous sacrifices made for the honour and glory of God and the welfare of the sick and aged by the Sisters of St. Elizabeth. The faithful of the Diocese of Saskatoon , because of St. Joseph's Hospital at Macklin and St. Ann's Home in Saskatoon are indeed greatly indebted to the Sisters of St. Elizabeth for their kindly ministrations. Your presence in the Diocese has been a blessing. Our sincere prayers is that the good Lord may continue to bless and prosper your community with many more vocations and that your work for the sick and aged may ever multiply. May the coming years be even more fruitful in graces and blessings than the first fifty.

Sincerely in Christ,
+ F. J. Klein
Bishop of Saskatoon.

HIS EXCELLENCY LAURENT MORIN

Bishop of Prince Albert

To the Superior General and to all the Sisters of St. Elizabeth I am happy to extend, together with my congratulations, my best wishes, on this occasion of their fiftieth anniversary of foundation.

The diocese of Prince Albert being the first diocese where the first Sisters came from Austria, it is a special honor for us to express our heartfelt thanks and to pray the good Lord that he bestows upon the Community his most abundant graces.

Prince Albert, Sask.
February 23rd, 1961.

+ Laurent Morin

+Laurent Morin,
Bishop of Prince Albert.

THE VERY REVEREND AUGUSTINE SEPINSKI, O.F.M.

Minister General of The Franciscan Order

My special Seraphic Blessing to the Sisters of St. Elizabeth, and my sincere congratulations on the Golden Anniversary of your Foundation. May those years be the pledge of even more fruitful work in the service of God. Ad multos annos!

Rome, February 2nd, 1961.

Fr. Augustine Sépinski
O. F. M.
Min. Gen.

VERY REVEREND ADAM SEBASTIAN

Custos

OFFICE OF THE EXECUTIVE CUSTOS

FRANCISCAN CUSTODY OF CHRIST THE KING
MOUNT ST. FRANCIS
COCHRANE, ALBERTA, CANADA

PHONE: 15

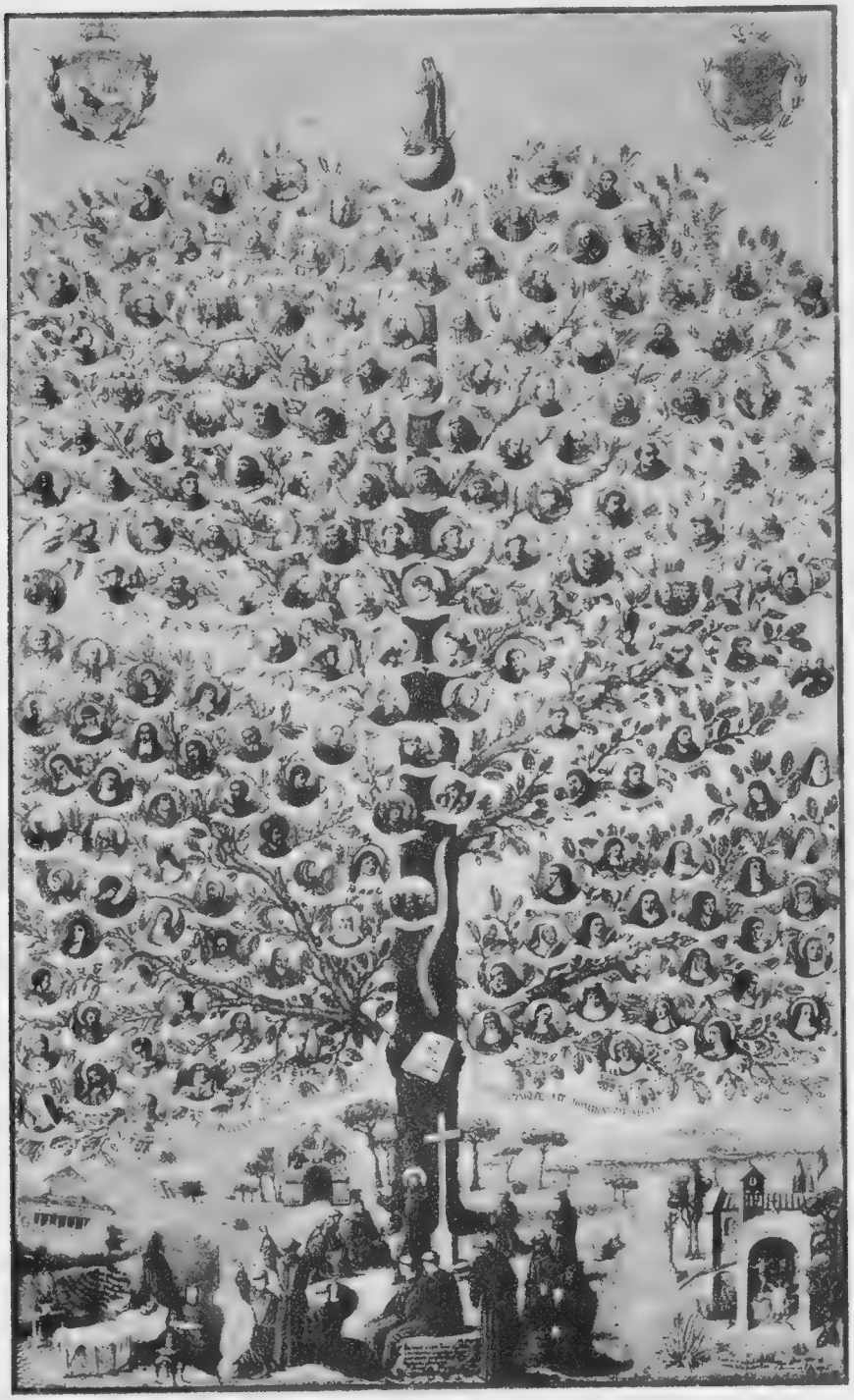
On my behalf and in the name of the Franciscan Fathers of Western Canada I sincerely congratulate the Sisters of St. Elizabeth on the Golden Jubilee of their arrival in Humboldt. We are privileged to have them affiliated to the Franciscan Order, and to have their services in Cochrane and Edmonton. May they grow and progress even more rapidly in the years to come, and continue to radiate their apostolate of charity so true to the spirit of St. Francis and St. Elizabeth.

Fr. Adam Sebastian, O.F.M.
Custos.

Franciscan Family Tree

With our official title reading "Sisters of St. Elizabeth of the Third Order Regular of St. Francis of Assisi" the question is frequently asked, whether we belong to the Elizabethan Order or to the Franciscan Order. Perhaps the question can be clarified by tracing our lineage on the Franciscan tree.

The Sisters of St. Elizabeth belong to the Franciscan Family and are recognized as a Tertiary Community within that vast family of the Franciscan Order. The primary founder of the Elizabethines is therefore St. Francis himself. As secondary foundresses are listed such eminent Tertiaries as St. Elizabeth of Hungary, patroness of nursing, Blessed Angelina de Marsciano (de Corbara) foundress of the Third Order Regular in Italy, Mother Apollonia Radermacher who established the first Elizabethine Community of the Aachen Sisterhood in 1622, and Mother Pulcheria Wilhelm as foundress of the Canadian foundation in 1911.



The Seraphic Tree of the Franciscan Order was planted on April 16, 1209, when Pope Innocent III gave verbal approval to St. Francis' form of life, that was destined to extend its wholesome influences to every part of the globe. This Franciscan tree has three main boughs representing the First, Second and Third Orders and numerous ramifications.

The bough of the First Order is divided into three autonomous branches; the Friars Minor, the Conventuals, and the Capuchins. The bough of the Second Order represents the Order of the Poor Clares, while the bough of the Third Order shows sub-divisions of two major branches, distinguishing the Third Order Secular from the Third Order Regular, the latter being an outgrowth of the former.

Mary Immaculate, Queen of the Seraphic Order, is the crowning point of this glorious tree.

On closer scrutiny of this section of the tree reserved for the Third Order, we notice quite close to the trunk, St. Elizabeth of Hungary. She was the first Tertiary in the German dominions of Europe, and because of her heroic virtues and unrelenting devotedness to the sick and the poor has been chosen patroness of women Tertiary groups and of the nursing profession. Above St. Elizabeth we find the picture of Blessed Angelina de Marsciano, who is recognized as the Foundress of Tertiary Regular Communities. The Elizabethines of Aachen are to be included in the group claiming her as foundress of the Sisters of St. Elizabeth in Germany. Mother Apollonia Radermacher was directed in her work by a Franciscan Friar and trained in the religious life by Tertiary Sisters. Her community, therefore, the Sisters of St. Elizabeth, as Tertiaries Regular, belong to the great Franciscan Family.

ST. FRANCIS OF ASSISI
1182-1226

St. Francis and the Third Order Secular

Christ's love for men was exemplified in a most remarkable manner by St. Francis of Assisi, born in 1182, the son of a wealthy merchant. Francis was the favorite of the young social set of his native town. He was called the king of Assisi's youth, and directed the revels of his boon companions. He was chosen and destined by God for great things. Francis corresponded fully with divine grace and accepted wholeheartedly his sublime vocation from the hands of God. He renounced his rich heritage and the pleasures and ambitions of the world, and sought to pattern his life as closely as possible after the life of Christ in the Holy Gospel. God had given Francis some brothers in the beginning who shared his great vision of the Gospel life, and from their combined aspirations the first Order for priests and lay brothers was born. A second Order for women came into being with the inspiration of St. Francis.

So profound was the impression made on people by the example and preaching of St. Francis that men and women of every age and rank desired to become his disciples. Because family ties and other duties prevented them from leaving their homes and embracing the religious life, Francis gave these also a simple rule to guide them in the attainment of Christian perfection. Thus he founded another order of men and women who pledged themselves, without vows, to live a life similar to that of the Friars Minor in as far as possible while still keeping to their homes and trades and professions. They came to be known as the Third Order Secular of St. Francis.

Addressing Tertiaries on the 750th anniversary of the Franciscan Order, Pope John XXIII said: "I am Joseph your brother. We love to tell you we have been so from our youth of 14 years. On March 1st, 1896, we were enrolled in the Third Order ... We repeat, this is a great rule; it points the way to life, to blessing and to glory!"

St. Francis Founding Third Order by investing the first members, Luchesius and his Wife.

Princess of Charity

Tertiary of St. Francis

St. Elizabeth
Princess of Charity
Tertiary

Whoever loves lives!
Whoever loves more lives more!
And he who loves forever lives forever.
Thus lives forever she who is the Princess of Love, St. Elizabeth.

She is considered one of the most amiable figures in the history of saints. The characteristics of her love and her charitable works have become widely known especially through the "Miracle of the Roses". This celebrated miracle as well as many others passed on to us by the under-privileged of medieval days bring out the Divine approbation of her charitable works.

The biographical details of St. Elizabeth's life may be briefly told. She was born in 1207 at Pressburg, the daughter of Andrew II, King of Hungary, and Queen Gertrude. When still a child she married Louis IV, Landgrave of Thuringia. She died in 1231 at the early age of 24 years. From her cradle, she lived a life of wonderful innocence and piety and practiced works of mercy in many ways.

It was about the time of St. Elizabeth that secular orders developed in Europe such as the Beguines. Coincident with the development of secular orders the voice of St. Francis of Assisi rang out its startling call to the world. St. Elizabeth, then Queen of Hungary, answered the call. She was one of the first beyond the confines of Italy to ally herself with the Tertiaries of St. Francis.

The Third Order of St. Francis, which she joined, spurred her on to the practice of still greater charity than she had heretofore practiced. The poorest of the poor, the lepers particularly, were her pet charities after the example of her spiritual father, St. Francis. It was on Good Friday, 1228, two years after the death of St. Francis that Elizabeth along with her two maids renounced the world and took the habit of the Third Order. From then until her death three years later, Elizabeth and her maids took care of the sick in a hospital that she had built in Marburg.

St. Elizabeth served as an inspiration for many others who eventually formed communities. This was particularly true of the Beguines and Tertiaries who had congregated into small groups for community living and religious exercises.

Thus numerous convents of Sisters who cared for the sick in hospitals and private homes were founded in the countries north of the Alps. Names by which these sisterhoods were known did not contain the terms Third Order, or St. Francis, or Franciscans, just as there are Franciscan sisterhoods today whose names do not reveal their Franciscan character.

These Franciscan nursing sisterhoods, which had their origin in the thirteenth century, called themselves Sisters of St. Elizabeth in Germany and Austria.

The Third Order Regular of St. Francis

St. Elizabeth took vows two or three years after the death of St. Francis. In the second half of the thirteenth century we find more and more Tertiaries imitating her example. Many no longer bound by marital or other social ties, turned their meeting houses into convents and devoted themselves to the service of God and their fellow men. Many of these lived a common life without taking public vows of poverty, chastity and obedience (Wolter, Book of Life p. xx).

Though Elizabeth and her helpers had taken some vows and lived in a community together as Tertiaries this group according to Masseron and Habig could hardly be called a sisterhood in the sense that we have them today. Nevertheless it is true that the example of good St. Elizabeth served as an inspiration for many others who eventually did form communities of Tertiaries.

During the formative thirteenth and fourteenth centuries these spontaneous and mutually independent movements lacked any common organization, but in the fifteenth century single well-ordered communities with solemn vows and common head began to appear. (Walter, Book of Life).

In 1428 Martin V unified some of the Congregations of Tertiaries under one Superior General, putting them under the care of the Friars Minor of the Observance. Amongst these were included the communities founded by Blessed Angelina de Marsciano in Italy.

Rule of Leo X

To meet the exigencies of times, Pope Leo X in 1521 drew up a uniform rule of these various Franciscan brotherhoods and sisterhoods. Based on the rule of Pope Nicholas IV for the Third Order Secular, this rule provided for solemn vows, but left it free for the congregation of women to adopt strict enclosure (Glories of the Franciscan Order p. 111).

Tertiary Communities with Simple Vows

The Tertiary communities which were engaged in the work of charity, from the nineteenth century on, at first took no vows. Later they lived under the vows of religion in varying degrees. Eventually they became the modern Franciscan brotherhoods and sisterhoods of the Third Order Regular who take only simple vows and make teaching or nursing their life's work.

Besides the Tertiary Sisters of St. Elizabeth, Hospital Sisters, Grey Sisters, and Mercy Sisters, who were very numerous in countries north of the Alps, mention should be made also of the community founded by Blessed Angela of Foligno who died in 1309. Another Angela of the Third Order was St. Merici (died 1540) foundress of the Ursulines.

The ruling of Leo X in 1521 which required the brothers and sisters of Third Order convents to take the three solemn vows and that of Pius V in 1568 which prescribed the enclosure did not put an end to the charitable activities of Tertiary communities. It appears that communities without solemn vows, or at least without the enclosure, were permitted even after 1521 and 1568. Anyhow, in the middle of the sixteenth century the Tertiary Sisters of St. Elizabeth still numbered 3,800; and in the seventeenth century, while some of the Grey Sisters adopted enclosure, new communities of Sisters of St. Elizabeth, observing the rule of the Third Order and caring for the sick, were founded (Hebig, p. 388).

The Hospital Sisters of St. Elizabeth

By way of example we may mention the Hospital Sisters of St. Elizabeth of Aachen, or Aix-la-Chapelle, who were founded in 1626. The Aachen convent became the mother of many others, and the sisterhood is still existing at the present day.

Blessed Angeline De Marsciano and The Third Order Regular

The Seraphic Breviary considers Angeline the foundress of the Third Order Regular communities in Italy. The Sisters of St. Elizabeth founded at Aix-la-Chapele in 1626 have always considered her as such and also as foundress of their "Regel".

The more recent historians have proved that the above claim cannot be substantiated, even for Italy (These Made Peace, Hallock and Anson p. 167). However, there seems to be no doubt that Blessed Angeline can be said to stand out as the most prominent figure among the pioneers of the Third Order Regular movement (The Elizabethines of Aachen, by Fuchs, Rev. Oswald, O.F.M., p. 7).

Perhaps another reason why the Sisters of St. Elizabeth at Aix-la-Chapele have claimed Blessed Angeline as foundress of the Tertiary Regular life is that the Franciscans from Italy, when they introduced religious life for Mother Apollonia in 1626, patterned it after that of the former community. The Sisters of St. Elizabeth also made solemn vows and were bound by strict enclosure.

Recent information from the Sisters of St. Elizabeth seems to substantiate the latter. A letter, dated at Klagenfurt, July 30, 1951, states: "Recently a Franciscan Sister from Brixen stayed in our hospital. She had been doing research on the origin of Third Order communities. From her transcripts we copied the following: Mother Angeline de Marsciano is the foundress of our "Regel" and Mother Apollonia Radermacher is the foundress of our "Congregation." The letter goes on to say that during the lifetime of Blessed Angeline she had founded at least 13 Tertiary Convents, which were known in the German terminology as "Regelhauser". They observed enclosure somewhat like the Poor Clares. In 1397 Angeline had taken solemn vows before the Franciscans in Foligno. Her nuns were here and there known as "Elizabethines". From other sources we have that this was an unofficial title at that time.

Sister Bernadette in her letter from Klagenfurt at the same time also refers to the history of the foundation at Aix-la-Chapele where it states that the Franciscan Fathers from Italy introduced Regular life for Mother Apollonia when she founded her community.

An historical sketch, in the earlier book of Rules and Constitutions of the Sisters of St. Elizabeth, mentions that Blessed Angeline de Marsciano had set the pattern of Tertiary Regular Life for their foundation in Aix-la-Chapelle. A short biographical sketch is given here of her saintly life.

Blessed Angeline De Marsciano

1377-1435

Like another St. Elizabeth of Hungary, Angeline blossomed forth on the Franciscan family tree.

Already in her youth she was always filled with great charity toward the poor. It was difficult for her mother to make her understand that any provisions in the kitchen or in the cellar were not to be given away without permission. This is an index of that kind and benevolent disposition of St. Elizabeth of that "I cor. XIII. Caritas" which was at the root of her generosity.

Often as she was distributing a scant meal amongst the poor peasants there took place a multiplication of food with miraculous abundance.

Angeline was the daughter of Count of Marsciano in Umbria and Countess of Corbora, both of a noble Italian family. At the tender age of 15 she was forced by her father to marry the Count of Terni (or Civitella). After a brief space of two years the Count died. She could not be induced to marry a second time and desired only to belong unreservedly to her heavenly bridegroom.

Having thus become her own mistress Angeline joined the Third Order of St. Francis and converted the household of her castle into what was in effect a body of secular Tertiaries living in a community. Those of her attendants who of their own accord stayed with her as Tertiaries, were entirely intent on their own sanctification and on ministering to the needs of others.

Angeline's castle now became a second Wartburg, a school of sanctity, as well as a haven for the sick and needy, particularly children. The latter received instructions in Christian doctrine. This however did not last long. Enemies rose against her and soon she was exiled from the kingdom of Naples by King Laudislaus. She fled to Assisi with seven of her companions. On the way they visited the grave of St. Francis and the Church Santa Maria degli Angeli to gain the great indulgence. Like St. Francis at San Damiano so Blessed Angeline received her call to religious life directly from God. A voice from the tabernacle asked her to found a religious community of Tertiaries in Foligno. Thus St. Ann's Convent came into being. In 1397 she and her companions made solemn vows before a Franciscan. She had the Third Order Secular Rule adapted and approved for her religious community. They apparently devoted themselves to the contemplative life and observed strict enclosure.

In 1428 Pope Martin V united all her convents into one congregation making her Superior-General.

Angeline died on July 14, 1435. After her death her face shone with marvellous brightness, and a sweet scent filled her cell (Hallock and Anson, p. 167). She was beatified in 1825 by Pope Leo XII.

Mother Apollonia, Foundress of the Sisters of St. Elizabeth

Three hundred and thirty-five years ago in the ancient city of Aachen or Aix-la-Chapelle, a seedling was planted for another religious community. It has since spread its branches all over Europe and fifty years ago it branched off into Canada.

The foundress was the servant of God, Apollonia Radermacher, who was born in Aix-lat-Chapelle in 1571. She was the daughter of a good Catholic family and her father was a wealthy city official. As a young lady she showed extraordinary zeal for holiness and a remarkable maturity in spiritual matters. From early youth she had already evidenced a great love and concern for the sick and poor of her home town.

Upon advice of her confessor, Johannes von Helmondt, she came to Herzogenbusch, Netherlands, in 1610. Here the already existing and well organized nursing service and care for the poor provided a rich field for Apollonia to carry out zealously her long desired ambition. With charity toward all but particularly the most outcast did she follow in the footsteps of St. Elizabeth and St. Francis.

In 1622, when she was fifty years old, the municipal authorities requested her to take over the direction of a hospital in her home town of Aix-la-Chapelle. About four years later, May 25, 1626, she and her two helpers, Gertrude Bernaerts and Helen Anerts von Bommel, received the habit of St. Francis. But, not only did Mother Apollonia receive the religious garb on that memorable day but her generous soul also celebrated its betrothal to the princely spirit of St. Elizabeth. Her Community became known as the Sisters of St. Elizabeth.

The first summer passed amidst many trials and cares but then too already during the octave of their first Christmas the community was stricken with another grief. Mother Apollonia became seriously ill. On Sylvester Day, December 31st, 1626, between 8 and 9 p.m. and after making solemn vows on her deathbed, she passed away quietly to her reward. The birth of her community marked also her own birth in heaven.

Short Prayer for Beatification

"We beseech Thee, O Lord, to honor your humble handmaid Apollonia, by granting graces and favors through her intercession."

All indulgences on this leaflet are limited to our Abbacy Nullius, St. Peter's, Muenster, Sask. 100 days indulgence.

Honoring The Mother Foundress

The mortal remains of Mother Apollonia Radermacher were originally interred at an important place, namely the crypt of the hostel's church, in front of the communion rail. She was therefore interred in the Kirchenchor, or directly close to it; a privileged place, which according to the custom of those days, was reserved to priests only. After many changing circumstances of those times had brought about several re-interments, the remains of the saintly foundress were exhumed June 25, 1953, in strict accord with the ecclesiastical regulations, and transferred to the new Motherhouse. On August thirteenth of the same year, the anniversary of the establishment of the Community, there then followed the solemn transfer of these bones to the crypt's marble-sarcophagus. A report of this memorable celebration includes the following account: "Church-goers who streamed to the Convent-church of the Elizabethines on the Preussweg in Aix-la-Chapelle, on the thirteenth of August, 1953, thought themselves transported among the paintings of the Masters of the Middle-Ages. In long, solemn procession moved many hundreds of religious women of the Community of Elizabethines and of other religious communities, across the wide court-yard of the Motherhouse to the newly erected crypt under the high-altar of the Convent-church. In silent prayer the Sisters, with burning candles preceding the casket of Edelholz (precious wood) richly ornamented in Intarsien, moved forward toward the crypt. There the Most Reverend Suffragan Bishop, Dr. Friedrich Huenermann, in accordance with the simple funeral rite of the Church, conducted the entombment of the mortal remains of the Foundress and of the earliest Sisters. All the more solemn was the Pontifical High Mass that followed, celebrated in the Convent-church by the Most Reverend Bishop Dr. Johannes van der Velden in thanskgiving for all the graces and benefits received."

Bishop van der Velden in his petition to the Apostolic See, in which he asked permission to transfer the remains, had written among other things: "With a burning desire the Sisters wish also to inaugurate at the Holy See the process of beatification of the deceased foundress, Mother Apollonia Radermacher, who already through the centuries, stands in the repute of holiness and is to this day privately venerated.

It was an added joy for the Community, when they received a new stimulus for their great purpose, from the following letter of the Holy Father, Pope Pius XII. The letter from the office of the State-Secretary to His Holiness, dated 27.11.1953, is directed to Reverend Mother-General M. Kasilda and reads as follows:

Your Reverence!

The letter of October third, directed to His Holiness, in which you make communication of the preparatory work of your congregation for the process of beatification of your Foundress, Mother Apollonia Radermacher, together with the document drawn up by the Reverend Dr. Joseph Brosch, I have forwarded to its destined high authority.

The Holy Father has attentively taken cognizance of your exposition. His Holiness understands your ardent wish and that of your co-Sisters, to see the deserving Foundress of your Community raised to the honour of the Altars, and has forwarded your petition with his recommendation to the proper competent Congregation of Rites.

To Your Reverence, however, as well as to all entrusted to your direction, the Holy Father sends a pledge of deep affection and of God's grace, in Fatherly benevolence, the Apostolic Benediction solicited.

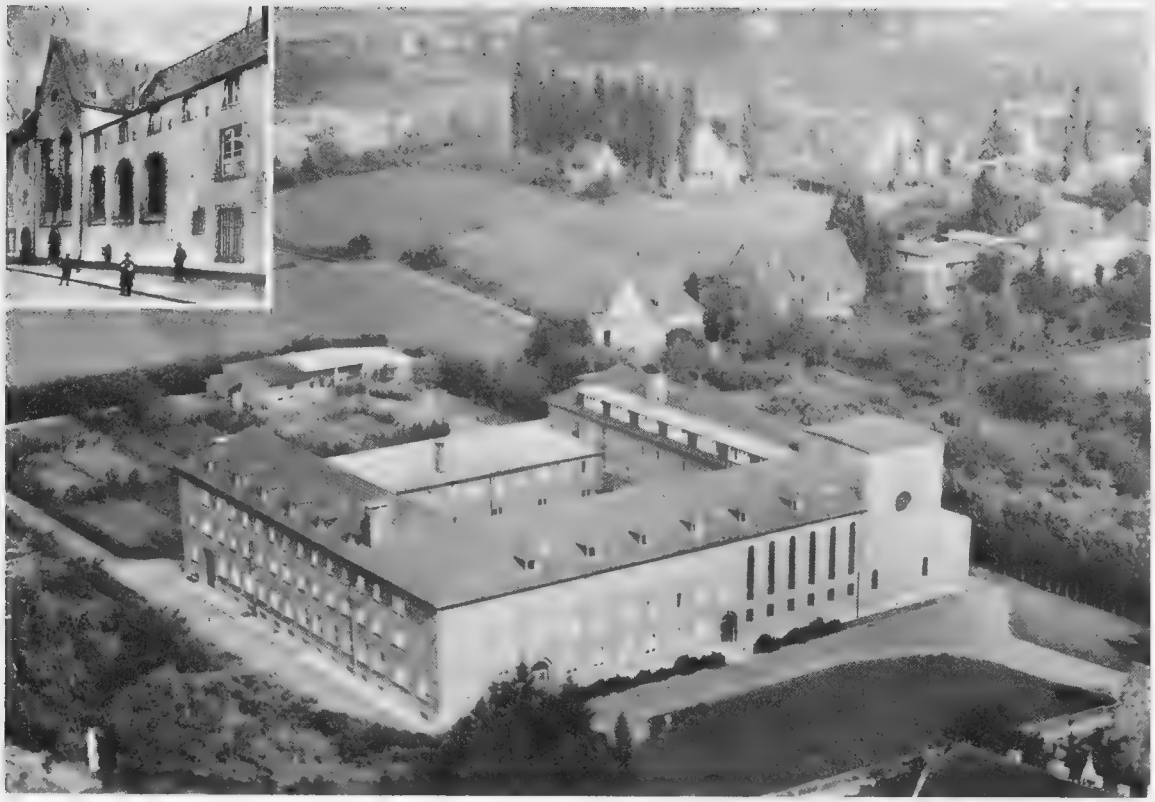
Conveying this to you by request of His Holiness, I am in highly esteemed regard.

Your devoted,

(Signed) J. B. Montini.

This was a fresh spur to all venerators of the saintly Mother, to venerate her still more fervently and persistently. Lately some remarkable answer to prayer have already become known. From this we gather that the Mistress of Charity is still active among us, helping as a mother of compassionate love, wherever her help is faithfully sought.

In closing, Monsigneur Dr. Brosch says: "Surely, sooner, or later, will come the day, the great and beautiful day, when the figure, or image of the foundress will shine forth before all the world. Innumerable hearts, full of gratitude towards the Almighty and Triune God, full of childlike devotion to the Vicar of Jesus Christ on earth, will pray jubilantly and with deep emotion . . . 'Blessed Apollonia Radermacher, pray for us'!"



Original and present Motherhouse of the Sisters of St. Elizabeth at Aix-la-Chapelle

Aix-la-Chapelle, Cradle of Mother Apollonia's Foundation

Though Mother Apollonia died on December 31st of the same year, the foundation had been laid for a new Franciscan sisterhood. At first it was under the supervision of the Franciscan provincial of Cologne; but from 1631 it was subject to the Bishop of Liege. Having survived the troublous times of the 18th and 19th centuries, the convent at Aachen is the motherhouse of a dozen establishments at the present day.

The Aachen convent was also the starting point for a long series of new independent convents of Sisters of St. Elizabeth, some of which still exist today as motherhouses. Sisters from Aachen founded a convent at Dueren in 1650. From Dueren some went to Graz in Styria (Steiermark), and founded a convent there in 1690. Coming from Graz, some founded a convent in Vienna in 1709 (Hebig p. 589), and another in Klagenfurt, Austria, in 1710. It was from the Elizabethan house at Klagenfurt that the Canadian foundation in Humboldt, Saskatchewan, came into being in 1911.

In 1719 the Vienna convent supplied sisters for one at Prague. The Prague convent became the mother of two others which still exist, namely at Breslau and at Alzburg. Beginning to nurse the sick at Brieg in 1736, the former community moved the very next year to a suburb of the episcopal city of Breslau; and after the suppression of the Franciscan friary in that city, the Sisters acquired it in 1793 and used it as a convent and hospital. The Breslau Sisters in turn established another convent in Muensterberg in 1863 in a house which belonged to an order of knights at the time of the Crusades; and this establishment became an independent sisterhood in 1888. The other off-shoot of the Prague community, the convent at Alzburg near Straubing, was founded in 1749. After caring for women patients in the city and surrounding country for some sixty years, the sisterhood was suppressed and the convent confiscated. But, as no other use could be found for the building, twelve Sisters were allowed to remain till 1829, when the sisterhood was revived. Since then the Sisters have again nursed the sick as formerly, though they have the episcopal enclosure and recite the Little Office of the Blessed Virgin in Latin every day. The very next year after its founding in 1749, the Alzburg convent founded another at Munich, but the latter was not reopened after the secularization. The Alzburg community, however, following its restoration became in 1840 the mother of another independent convent at Neuburg on the Danube, which is under the jurisdiction of the bishop of Augsburgh. (Hebig p. 390).

Beside the Carolingian history attached to the old Imperial city of Aix-la-Chapelle, it also has its unequalled significance as the cradle of great religious foundations amongst which we find that of the Sisters of St. Elizabeth.

Mother Apollonia began her far-sighted activity of charity in Aix-la-Chapelle, in the hospital dedicated to St. Elizabeth. Although this external fact gave to the Community later founded by Apollonia Radermacher the name, she is nevertheless herself a genuine follower of the great and holy Landgravine of Thuringia. That she was so closely allied to the great St. Elizabeth, is evident from her unselfish deeds of charity, especially when in the pest-house at Aix-la-Chapelle, she in her motherly love and kindness bent down to all the sick and depraved, without any feeling of aversion or fear (Monsigneur Brosch).

As far back as the beginning of the seventeenth century, the saintly Mother Apollonia founded the Society of Elizabethines, from which have spread branch Communities, so that Mother Apollonia has been designated as the direct ancestress or root of all Elizabethines (Chap. I Msgr. Dr. Brosch).

On the 13th of August, 1622, she was officially installed as "hostel-mistress" of the hospital of St. Elizabeth. The Sisters of St. Elizabeth celebrate August 13th as their "Wiegenfest".

Klagenfurt, Austria

Sisters of St. Elizabeth

The convent of the Sisters of St. Elizabeth at Klagenfurt was a foundation made from the one at Graz in Styria, Austria. The skill and the refinement with which the Sisters nursed the sick in their institution at Graz had won the admiration of the general public. Even outside of the city people spoke highly of the Institution. On the occasion of one of their jubilee celebrations it was said of them that they were "tender-hearted women, who joyfully and with a supernatural alactrity went about devoting themselves to the care of the sick in their institution."

This fame had reached Klagenfurt, where a young lady by the name of Maria Katini became desirous of having such Sisters for the care of the sick in her home town.

In 1710 she wrote to the Sisters at Graz and invited the Mother Superior to send Sisters for the foundation of a house in Klagenfurt. At the same time she explained the deplorable state of nursing conditions and her desire to offer something better for the people of Klagenfurt.

Already on February 24th Maria Katini had the joy of receiving four Sister from Graz into her home next to the "Völkermarkter Tor." From here they undertook the care of the sick with means that were practically nil.

In 1960 on the 250th anniversary of its foundation the "Kärtner Kirchenblatt" contained the following press report: "What solid faith the four Sisters of St. Elizabeth must have had, who in 1710, 250 years ago, came to Klagenfurt on the invitation of Maria Katini, a common, ordinary girl with only meagre material means to offer. Had the Sisters, through foresight, not brought their beds along, the floor would have had to serve as such. What they found on their arrival were only the friendly eyes of Maria Katini, her warm welcome and a small house. After some time they were able to furnish a room for four patients and one for a small chapel. This they did through the benevolence of kind friends."

Maria Katini entered the community as one of the first postulants and in religion became known as Sister Angeline.

It was not until 1720 that some construction could be commenced and this took years before it reached its completion. During this time endowments were made here and there but had it not been for the benefactions of Archduchess Marianne, the daughter of Emperor Joseph I and Empress Maria Theresa, it would have been impossible for the Sisters to keep their hospital open.

On February 24, 1910, 200 years had elapsed since the Sisters of St. Elizabeth had come from Graz to Klagenfurt. Reverend Mother Pulcheria Wilhelm, Superior at the time, thought the time ripe for expanding the field of the Congregation's endeavours and hoped that America would be the chosen area.

St. Elizabeth's Convent and Hospital, 1960
Klagenfurt, Austria.

She made her wish known to Dekan Alexander Berghold, former pastor of New Ulm, Minnesota, now living in retirement in Austria. He became immediately interested in the project and wrote to the Prior of the Benedictine Abbey at Muenster, Saskatchewan, the Reverend Bruno Doerfler, O.S.B., whom he had known personally. The reply came immediately from the Prior who was then also Vicar General of the Diocese of Prince Albert, Saskatchewan. The Sisters would be welcomed and the most suitable place would be Humboldt, a small town in the newly established St. Peter's Colony.

Rev. Dekan A. Berghold
as a young priest.

Archduchess Marianne
of Austria

Archduchess Marianne has been considered co-foundress of the Sisters of St. Elizabeth in Klagenfurt. Although she never actually entered the community, she was permitted to have a private residence erected on the grounds which was connected to the convent by a corridor. Here she lived in seclusion, attending the spiritual exercises of the community, doing penance and giving alms.

She lived a very saintly life and had the privilege of being buried in the Sisters' crypt.

Archduchess Marianne was the daughter of Emperor Joseph I of Austria and Empress Maria Theresa.

She not only gave the community financial assistance but also saved it from being suppressed on several occasions.

This was Humboldt about 1910

The Canadian Foundation, Humboldt, Saskatchewan

Since 1902 the Reverend Bruno Doerfler, O.S.B., had devoted hmself to the founding of a colony of German speaking Catholics. He had during all this time also entertained the desire of having religious for the schools and the care of the sick.

The letter he received from his friend Dekan A. Berghold in 1910 came to him as something directly from the hands of God. This was the answer to his prayers. Negotiations with Mother Pulcheria at Klagenfurt were soon under way.

Already on April 24, 1911, the Ordinary of the Diocese of Gurk, Prince-bishop Balthasar, petitioned the Sacred Congregation of Religious that five Sisters of St. Elizabeth be permitted to leave the convent-enclosure in Klagenfurt for the purpose of establishing a new foundation in America.

Meanwhile during Holy week of the same year, the Reverend P. Volhert, S.J., extraordinary confessor to the Sisters, who was about to make a visit to Rome, was delegated to take the matter in hand personally. During his audience with the Holy Father he obtained the verbal permission of His Holiness Pius X. The Holy Father was pleased with the request, praised the undertaking and gave His Apostolic Blessing for the journey. On May 8th, 1911, the Holy See issued a Decree to Prince-bishop Balthasar, granting the desired permission for the Sisters to found a house in Humboldt, Saskatchewan, provided they obtain permission from the Ordinary of the Diocese.

On April 30th of the same year three Sisters, namely, Sr. Augustine Platzer, Superior, Sr. Philomena Juch, and Sr. Gabriela Lex, bade farewell to their native land, their relatives and friends in Austria, and set out on a long and perilous journey to Saskatchewan.

From the beautiful land of Carinthia came this small group of three Sisters, fired with the zeal of St. Elizabeth for the care of the sick. Strong with the strength of her spirit they were going to labour among the pioneers of Canada helping to bring them nursing care, which was so lacking in those days. The Canadian village in which the newcomers arrived May 14, 1911, was located approximately six miles from Humboldt, their prospective home, and is the Abbatial See of St. Peter's Abbey.

The following day of their arrival they were taken to Humboldt to interview Mayor Anderson and to look for a suitable location for their establishment.

On May 17, 1911, the Sisters, in company with Prior Bruno drove with a team of horses and buggy to Prince Albert to pay their respects to Bishop Pascal and to receive permission for their foundation in his diocese.

On September 19, 1911, excavation began for their new hospital and convent and by October 3, 1912, Bishop Pascal was able to bless it. The hospital had a bed capacity of 18 and the third floor as convent could accommodate ten Sisters.

By 1918 another addition was needed and in 1928 a third one was added bringing the bed capacity of the hospital to 68.

On the convent side the community began to increase not only by more Sisters arriving from Austria but also postulants came to apply for admission. Thus provision had to be made for the acceptance of postulants and novitiate training. On August 30, 1913, Abbot Bruno celebrated a mass in honor of the Holy Ghost and having received the necessary documents from Bishop Pascal, declared the Sisters of St. Elizabeth of Humboldt independent from the Klagenfurt foundation and declared it as a canonically erected convent. Already on November 24, 1913, the first postulant was invested.

When in 1955 the new St. Elizabeth's Hospital across the road was opened the old building was renovated to make up the present convent and Motherhouse.

First Row—Left to Right—Mother M. Augustine, Mother M. Pulcheria, Rt. Rev. Abbot Bruno.
Second Row—Mr. Philip Flory, Mr. A. Ecker, Mr. Frank Hauser, Mr. August Pilla, Mr. Henry Brockman, Mr. Mike Flory.

The above picture is the entrance to the new hospital and convent in 1913. Shown are six out of the eleven most prominent men of the Humboldt district, who had vouched security for the Sisters during the building programme.

Those not shown are: Mr. John Schaeffer, Mr. Frank Fuchs, Mr. John Spangler, Mr. John Loehr, Mr. Joseph Kopp.

Rev. Mother M. Pulcheria Wilhelm (Inset)—as a young lady

Mother Pulcheria Wilhelm

1853 - 1916

The First Canonical Superior

On the same day of 1913 on which Abbot Bruno established the Convent at Humboldt as an independent Motherhouse of the Sisters of St. Elizabeth, he also presided at an election at which Mother Pulcheria Wilhelm became the first canonically elected Superior. Up until now Sister Augustine had been the temporarily appointed Superior.

When Mother Pulcheria saw her first three Sisters leave for America or when she first perceived the idea of making a foundation there it became her ardent desire to follow them sooner or later and share with them the trials and labors as well as the joys of pioneer days.

Mother Pulcheria was born February 17, 1853, at Unterinntal, in Tirol, Austria. She was the daughter of a wealthy railway official. Her desire had always been to become a religious.

First she entered a cloister of Perpetual Adoration at Innsbruck, but soon found that she was destined to a vocation which combines the contemplative with the active ideals in religion.

At the age of twenty-five she asked admission to the Elizabethine convent at Klagenfurt, and was accepted. Radiant with happiness she began her Religious training. Postulancy, Novitiate, profession,—these were all milestones along the road leading to the goal of religious perfection towards which she strove.

On September 29, 1879, after an eight-day retreat, she received the habit of the Sister of St. Elizabeth of the Third Order Regular and on November 15th, 1880, she made solemn vows.

Her Tirolese characteristics of uprightness, humility and unpretentiousness, coupled with a genuine, simple piety stayed with her throughout her life.. Humility's attendant virtues of simplicity, obedience and gratitude, were the special features of her personality.

During her religious life she became efficient in many of the offices of the convent. She always carried out her functions in a quiet, meticulous manner. She performed her duties with cheerful simplicity which was mirrored by her winning smile. Besides caring for the sick, she was also alternately engaged as laundry mistress, seamstress or sacristan.

Mother Pulcheria was highly intelligent, energetic and possessed of the spirit of enterprise. Thus she also studied farm management and became Procurator at the convent for some years. In 1900 she was elected Superior of the community and remained in this position until 1912.

Having fulfilled so many charges in the administration of the cloister, she had acquired a remarkable understanding of, and sympathetic approach to, the handling of her subjects and human problems. She was a woman of great faith and constant prayer. She cultivated entire abandonment of self to God, and had the greatest reliance on divine grace. In addition to Christian fortitude she possessed unusual knowledge of human psychology which she ably applied during her term of office as superior.

In 1912, she became Mistress of Novices, which office she held until she sailed to Canada in 1913. The virtue she insisted on most as directress of souls was obedience. She considered the person in authority as being the living Jesus, as it were, and said that all the sanctity of a Religious lay in perfect obedience. Obedience alone made her accept later on the hardships that accompany "Sister Illness." She made every effort to implant into the Canadian foundation, where she was Superior, the genuine spirit of her religious ancestors and to draw them on to a life of true piety. Her great remedy in trial and tribulations was to have recourse in prayer.

Although the foundation in Canada was very dear to her, she could not completely accustom herself to the conditions of this foreign land. The pioneer life in the new country did not, however, dampen her spirit entirely, for many times her joy at having opened another religious house would find expression in the oft-repeated words: "Now Jesus in the Blessed Sacrament is adored in one more Tabernacle on earth." Her health began to fail two years after she arrived in this country.

The last two years of Mother Pulcheria's life were a series of physical ailments, the cause of which was only to be determined later.

During the spring of 1915 her condition grew worse and for some months it was practically impossible for her to retain food. In December of the same year she was advised by the local doctors to see the outstanding physician and surgeon, Dr. McKenty, at Winnipeg. He diagnosed her condition as cancer of the stomach and suggested an immediate operation in the hope of prolonging her life somewhat.

The community became extremely alarmed about this report, but put their trust in God. On February 14, 1916, Dr. McKenty, who had come to Humboldt for the special purpose, undertook the operation with the assistance of the three local doctors, Doctors Barry, Cox, and McCutheon, while Sr. Philomena and Sr. Salesia were operating-room nurses. The two-hour operation appeared to be quite successful and the patient was doing well during the first day. The following day, however, her condition grew worse, and at 8.15 a.m. shortly after the conventional Mass, at which the Sister had just assisted, her own "Ite Missa est" on the altar of sacrifice of human life was witnessed by the Sisters.

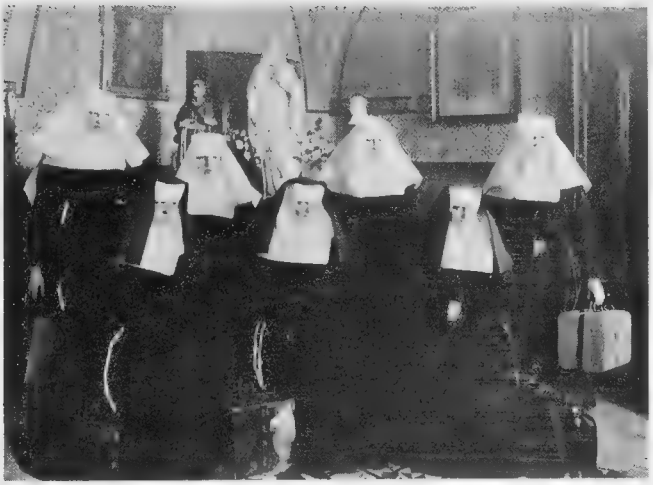
Rev. Father Boniface, O.S.B., chaplain of the hospital, had administered the last rites and had offered her spiritual assistance during her dying moments.

Mother Pulcheria had not left this world unprepared though. She had been aware of the seriousness of the operation beforehand, and had given specific instructions how her coffin was to be constructed, and had designated the site where her remains were to be placed. Her dying words are well remembered: "It is my supreme wish that my body, which is sinful, be in the poorest casket that can be had, and that the casket be black and without any ornamentation; that all at the convent and the church be done as modestly as possible; finally, I request the help of the prayers of my Sisters whom I love more than myself, and of all those whom I have loved and to whom I devoted myself unreservedly. May God in whom I entrust myself, and His Blessed Mother, bless you and keep you."

The remains were taken to St. Augustine's Church on the morning of February 8, where a Requiem Mass was celebrated by Rev. Father Peter, Prior of the Benedictine Abbey of Muenster. She was then laid to rest in the shady cemetery of the Elizabethine convent according to her wishes.

Just a simple nun's life was hers—no miracles, no ravishing of the spirit, no visions, nothing but the accomplishment of the will of God. "Blessed are the dead who die in the Lord, for they rest from their labors and their works follow them to life everlasting." May God grant her eternal rest.

Sisters who arrived from Austria



Second group 1912

Third group 1913

Pioneer group 1911

Fourth group 1920

Fifth group 1922

Early Beginnings and Now

First Convent of the Sisters of St. Elizabeth
in Muenster, Saskatchewan, 1911.

The original St. Elizabeth's Hospital, Humboldt, Saskatchewan, 1911. The house in the background was the temporary convent while the hospital was under construction. Third floor of hospital contained quarters for the Sisters.

Second addition made 1918 and
the third addition in 1928.

The present Motherhouse St. Elizabeth's Convent.

Reverend Mother M. Perpetua Haag
Superior General.

Appreciation

It has been wisely said that a Jubilee Celebration occasions a wonderful opportunity for us to count our blessings and thereby arouse ourselves to render more fervent thanks, first of all, to God, Who gave them, then, to all those who came before us and were principally instrumental in obtaining them.

Amongst the latter we should like to include first and foremost the Most Reverend Bishops in whose dioceses it has been our privilege to work; the members of the Clergy for their encouragement and guidance and our many Friends and Benefactors who continually and most generously play the role of—"God's right hand" through their assistance.

If anyone in the entire Congregation ought to be unceasingly conscious of God and man's goodness towards them, it is we the young generation, who have fallen heir to such great benefactions.

The following excursion then, into a brief history of the Congregation, as well as the glimpses taken at its present is meant to be a "Symphony of Praise" to Our Lord and His Mother, the Madonna of the Americas; and a tribute to all who have gone before us, as well as to those who now encouragingly walk beside us, especially the older members of the Community, as we step over the Threshold into the second half century.

In preparing this publication and the pageant for the commemoration of the past half century one had to trace the origin of the Congregation thus finding old documents that faithfully mirrored the conditions of the times and the numerous virtues of a long line of ancestry.

Daniel Webster once said, "It is a noble faculty of our nature which enables us to connect our thoughts, sympathies, and happiness, with what is distant in time; and looking before and after, to hold communion at once with our ancestors and our posterity. There is a moral and philosophical respect for our ancestors, which elevates the character and improves the heart." This has been our happy lot in this year of Jubilee.

Rev. Father Michael Harding, O.F.M.

Generalate and Pontifical Approval

In the year 1950 and for some time previous it had become evident that the original Constitutions of the community had become obsolete and revision was necessary.

Canonical advice was sought in Reverend Michael Harding, O.F.M., who was at the time engaged in work at the Catholic University, Washington, D.C. Due to the untiring efforts of Rev. Father Michael, the revision was completed by August of 1951. It had been deemed advisable to make provision in the new Constitutions for a central governing body.

Accordingly at the next general Chapter, a Generalate was formed, consisting of the Superior General, four General Councillors, including the Mother Assistant; a Secretary General and a General Treasurer.

In 1952 the Bishops in whose dioceses the Sisters work, gave their approval including that of the Right Reverend Severin Gertken, Abbot Ordinary of the diocese in which the motherhouse is situated.

An application was also made to Rome for papal approval. Reverend Guy Brisebois, O.F.M., a Canonist at the Collegio Internationale S. Antonio in Rome was instrumental in hastenings proceedings.

Already the following year a "Decretum" was received from the Holy See. This established the Congregation as a Religious Institute of Pontifical right.

The spirituality of any saint is his particular way of picturing God to himself, of speaking to him, of approaching him, of dealing with him. Every saint sees the attributes of God in the light of what he ponders most, of what he penetrates most deeply, of what attracts him most and what conquers him . . . There is a Franciscan doctrine in accordance with which God is holy, is great, but above all is good, indeed the Supreme good . . . There is also a Franciscan way of contemplating Jesus: the meeting of uncreated Love with created love . . . There is finally, a Franciscan way of imitating Jesus.

POPE PIUS XII.

Present General Council

Rev. Mother Perpetua Haag
Superior General

Mother M. Clementine Possenig
First Councillor and Mother Assistant

Sister M. Loretta Bornowsky
Third Councillor

Sister M. Hildegard Koenig
Second Councillor

Mother M. Florianne Kohlman
Fourth Councillor

Sister M. Emilie Klotz
Secretary General

Sister M. Zita Rolheisser
General Treasurer

Past Superiors General

Rev. Mother M. Augustine Platzer

Rev. Mother M. Pulcheria Wilhelm

Rev. Mother M. Euphrasia Weiss

Rev. Mother M. Walburga Swetlin

Rev. Mother M. Seraphine Pfurtscheller

Rev. Mother M. Philomine Juch

Rev. Mother M. Clementine Possenig

Rev. Mother M. Florianne Kohlman

Rev. Mother M. Annunciata Feltin

St. Elizabeth's Convent and Motherhouse

When in the year 1952 a Generalate was set up, the community of Sisters residing at the Motherhouse also received an independent status of administration. Up until then the Mother Superior had also been the local Superior. Thus we find now at the Motherhouse a local superior and her council dealing with local administration, while the Generalate, residing there only, takes care of over-all administration of all houses of the Congregation The Juniorate is also attached to the Motherhouse as well as the Novitiate, although the latter is a separate building.

Sister Marianne
Local Superior

Sr. M. Lorraine
Absent from the Motherhouse—pursuing academic studies

Sr. M. Petronilla
Absent from the Motherhouse—pursuing academic studies

Sr. M. Philomena
Absent from the Motherhouse—attending St. Francis Xavier University, Antigonish, N.S.

Sr. M. Adele
Absent from the Motherhouse—attending St. Francis Xavier University, Antigonish, N.S.

Convent Chapel

Front Row: *Left to Right*—Sr. M. Melanie, Sr. Mary Elizabeth, Sr. M. Helen, Sr. M. Clara, Sr. M. Alexia, Sr. M. Barbara.

Second Row: Sr. M. Hyacinth, Sr. M. Philippine, Sr. M. Angeline, Sr. M. Fidelis, Sr. M. Bernadette, Sr. M. Rose, Sr. M. Salesia, Sr. M. Dolores, Sr. Marianne, Superior, Sr. M. Eileen, Sr. M. Raphael, Sr. M. Louise, Sr. M. Dorothy, Doreen Braunagel, Sr. M. Gertrude, Sr. M. Callista, Sr. M. Notburga, Emilie Greter, Pauline De Souza.

Third Row: Sr. M. Pulcheria, Sr. M. Praxedis, Sr. M. Colette, Sr. M. Joan, Sr. M. Henrietta, Sr. Mary Pascal, Sr. John Marie, Sr. Paul Marie.

Sister M. Viola
Absent pursuing academic studies.

Religious profession

Competent bakers

Golden Jubilarian

Recreation time

Arriving home from the orchard

The feathered flock

Prayer of St. Francis of Assisi

Lord, make me an instrument of Your peace!

Where there is hatred—let me sow love

Where there is injury—pardon

Where there is doubt—faith

Where there is despair—hope

Where there is darkness—light

Where there is sadness—joy

O Divine Master, grant I may not so much seek

To be consoled—as to console

To be understood—as to understand

To be loved—as to love

for

It is in giving—that we receive

It is in pardoning—that we are pardoned

It is in dying—that we are born to eternal life.

A Day In The Convent

For many people the words, "religious life, abbey or monastery," have meaning shrouded in doubt and mystery. Grilles, signs of "No Admission, Cloister," suggest mysterious things such as prison cells, instruments of penance, chains and hair shirts, fasts, and nightly hours spent in prayer and watching. While there is some foundation in these ideas dating back many years, the true essence of the religious life is lost in the maze of these external formalities and ancient ideas. What then is meant by the religious life? St. Francis sums it up in one line. "This is the form of life of the Brothers and Sisters of the Third Order Regular of St. Francis: to heed the Gospel of Our Lord Jesus Christ by living in obedience, chastity and poverty."

What does a twenty hour day at St. Elizabeth's Convent mean to the contemporary religious? It is still a life of sacrifice and a life of joy, for the love of God makes each sacrifice a service of love.

The day begins at 5.25 a.m. when a buzzer awakens the slumbering community. Formerly the signal to rise was given by the night supervisor of the hospital who rang a sweet sounding bell in the corridor, three times in honor of the Most Holy Trinity. As soon as the buzzer has sounded everyone begins to stir. Soon all ways lead to the beautiful convent chapel—the eager light feet of the novices, the measured tread of the middle-aged, and the halting weary steps of those who have spent many many years in God's service. Morning prayers are then recited in common, beginning with the beautiful morning offering composed by Marianne of Austria. After the morning offering Lauds are chanted. Then follows an half hour of mental prayer. Immediately after this exercise the conventional Mass is celebrated. This Mass is the climax of the day. It is essentially the Mass which makes the life of a religious meaningful—her sacrifice united to the sublime sacrifice of the altar. Every day is thus a renewal of the vows made on the day of religious profession.

As for the remainder of the Little Office of the Blessed Virgin, the Sister follow the prescriptions from the Canonical Office: "Seven times a day do I praise Thee," says the Psalmist, and so after Lauds which is the prayer at dawn, we have Prime (first hour), Terce (third hour), Sext (sixth hour, noon), None (ninth hour), Vespers (at sunset; vespers means evening) and Compline (night prayers, when duties of the day are completely finished). In this manner the hours of the day are sanctified. The chanting of the office is with organ accompaniment which makes it easier to lift up the heart and voice to God.

After breakfast each Sister goes "wherever our Franciscan work for her may lead." St. Francis' teaching on work serves as a guiding light in this regard. "When blessed by the Lord with ability in some form of work, they should do their work faithfully and out of a sense of dedication. In this way they will put to rout that enemy of the soul idleness; and at the some time not destroy the spirit of holy prayer and devotedness. For to this inner spirit all other things of life must positively contribute."

At 11.30 a bell calls the Sisters to the noonday meal. Silence again holds sway. All file into the refectory and wait for the Superior to say Grace. In the Franciscan Ritual these prayers are lengthy. St. Francis wanted his friars to pray for the dead before they nourished their own bodies. Anyone coming to the dinner table minus an appetite develops one praying. All are seated. During the meal the reader feeds the mind with good wholesome reading —the life of the Saint of the day: if it is the feast of a Franciscan Saint, this is preferred. When the Superior taps the bell all say "Deo Gratias." Sometimes recreation is allowed after a period of reading. A visit to the Blessed Sacrament is next on the day's programme. While ascending the stairs to the chapel, the "Miserere Mei Deus" is recited.

At 2.50 p.m. the tower bell christened "Francis, Elizabeth, Jacob" rings. When these three call all hasten to the chapel to praise the Lord in the afternoon office. An half hour of Spiritual reading follows—this may be from the Gospels, lives of the Saints, or a book of the Sister's own choice. Then all return to their specific duties until 6.00 p.m. After supper part of the office is chanted.

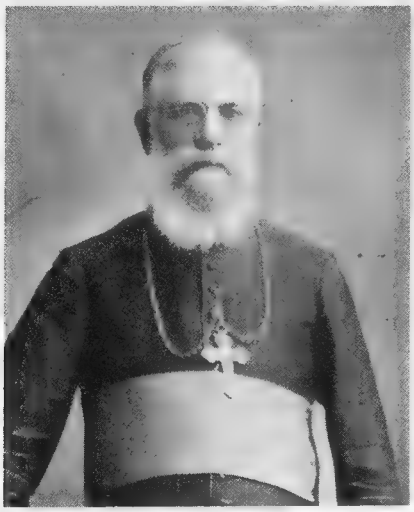
At 7.30 an hour of community recreation commences. If you were to walk into a recreation room you would see something like this—a group of Sisters playing scrabble, another group playing cards, some crocheting, or again others making lovely little pictures for the missions, others listening to the record player in apparent competition with those who prefer the radio. At times it may be bowling or tennis. During the summer months the Sisters frequently have their evening meal at the barbecue which is followed by a ball game, badminton or volleyball.

Night prayers bring to an end a busy day. The Sisters depart from the choir to their rooms or cells in silence— "To abide under the protection of the Most High." These are moments of profound peace—when all the problems and worries of the day sink into oblivion in the Presence of the "One Reality."

Let the coming generation be told of the Lord that they may proclaim to a people yet to be born, the goodness He has shown us in the past fifty years.

Past Bishop and Abbots

Amidst the many perplexities of its growth and expansion the Congregation has always enjoyed the paternal guidance of Bishop Pascal and the Abbots of St. Peter's diocese.



Rt. Rev. A. Pascal, O.M.I.
first Bishop of Prince Albert

Rt. Rev. Bruno Doerfler, O.S.B.
first Abbot of St. Peter's Abbey,
Muenster, Sask.

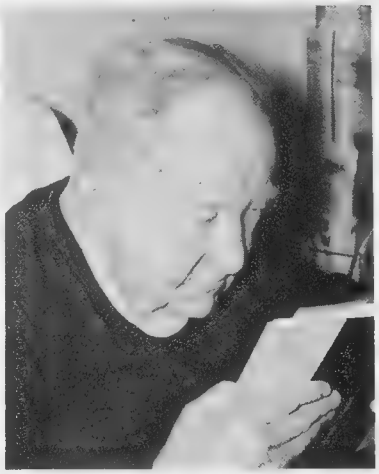
Rt. Rev. Michael Ott, O.S.B.
first Abbot-Ordinary

Rt. Rev. Severin Gertken, O.S.B.
second Abbot-Ordinary

Chaplains

The first resident chaplain at the hospital was Father William Hein, O.S.B., a member of St. Vincent Archabbey, Latrobe, Pennsylvania. He was succeeded by Father Peter Fisher, O.S.B., for a short time, and later by Father Boniface Puth. (Photos not available.)

Rev. Father Tharcisius Schmidt, O.S.B.



Rev. Father Benedict Steigenberger, O.S.B.

Rev. Father Cosmas Krumpelmann, O.S.B.

Rev. Father Luke Boeckmann, O.S.B.

Rev. Father Paul Kuehne, O.S.B.

Rev. Father Wilfred Hergott, O.S.B.

St. Elizabeth's Hospital,
Humboldt, Saskatchewan

Sr. S. Hildegarde, Superior

Overcrowding, which was already a problem in the former St. Elizabeth's Hospital prior to 1947, became acute after the Sask. Hospital Services Plan came into effect. It was the rule, rather than the exception, to house 65 patients and more in a building with a rated capacity of 48 beds. The Hospital had neither the facilities nor the equipment to handle such a load, and good patient care under such overcrowding was next to impossible. A new hospital therefore was an absolute necessity and not just a convenience. For that reason a central heating plant and laundry were erected large enough to carry the extra load of a new hospital. The Nurses' Residence also was enlarged to accommodate more nurses.

Since considerable preliminary planning had been done prior to 1952 the Sisters were able to obtain the necessary approval of Government and Ecclesiastical Authorities. Plans for a 75 bed Hospital were finalized in the fall of that year. On May 4, 1953, after the ground had been Blessed by Rt. Rev. Abbot Severin Gertken, O.S.B., the first sod was turned by Mayor B. T. Laskin.

The contract called for a four-storey, fire-proof building constructed of reinforced steel concrete with variegated brick facing, in a T shape. It was a two-year project and was completed on schedule at a cost of approximately $900,000. It was financed through construction grants, funds from the Motherhouse, a substantial loan and last but not least by contributions of the people of Humboldt and surrounding districts. Generous donations were given by organizations as well as individual donors. Lack of space does not permit us to mention all the benefactors but the Sisters are grateful to all these people for their generous financial assistance and continued support. May God bless them.

The new building is modern and up-to-date in every respect and the following features were taken into consideration for future expansion. The footings and foundation were built to support another storey; a second elevator shaft was built in so that another elevator can be added any time; the service areas such as X-ray, Laboratory, R.A., etc., were built large enough to accommodate another fifty patients if necessary.

On August 2, 1955, the new Hospital was blessed by Rt. Rev. Abbot Severin Gertken, O.S.B., in a simple but impressive ceremony in which the following words occurred: "That by this work of Thy mercy they may be restored."

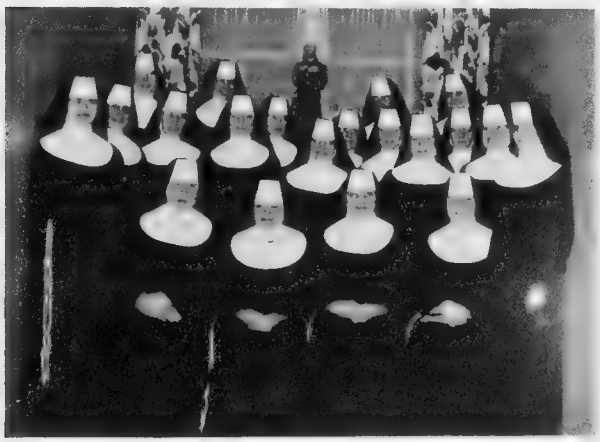
On August 12th, 1955, the feast of St. Clare, a great and dear Saint of our Order, the patients were transferred to the new Hospital.

The formal opening took place on September 7, 1955, under the chairmanship of Mayor T. B. Laskin of Humboldt. In his remarks Mr. Laskin paid glowing tribute to the Sisters for their service to the Community, especially during the depression years. He also commended the Hospital Lay Advisory Board and the public for their generous contributions to the Building Fund. In the unavoidable absence of the Rt. Rev. Abbot Severin Gertken, O.S.B., Father Wilfred, the present Chaplain of the new Hospital, read an invocation taken from the prayers used by His Lordship, when he blessed the Hospital.

The honor of cutting the ribbon was given to Dr. G. D. W. Cameron, Deputy Minister of National Health and Welfare, who was substituting for Hon. Paul Martin, who was unable to attend and sent his regrets. Dr. Cameron remarked that he was grateful for this twist of chance and reminded his listeners that St. Elizabeth's Hospital represented more than a building. It was a thing of the spirit—the fruit of Community effort.

In his remarks to the gathering, the Hon. T. C. Douglas, Premier of Sask., called the building a fitting Sask. Golden Jubilee monument to the pioneers who practised charity, co-operation and mutual helpfulness.

First row left to right — Sr. M. Benedicta, Sr. M. Theodore, Sr. M. Hildegarde, Superior, Sr. M. Eleanore. Second row: Sr. M. Rufina, Sr. M. Martina, Sr. M. Hedwig, Mother M. Annunciata, Sr. M. Patricia, Sr. M. Loyola, Sr. M. Irene, Sr. M. Ancilla, Sr. M. Romana, Sr. M. Regina, Sr. M. Cecilia. Sr. M. Catherine. Third row: Sr. M. Clarissa, Sr. M. Leonardine, Sr. M. Josephine, Sr. M. Delphine.



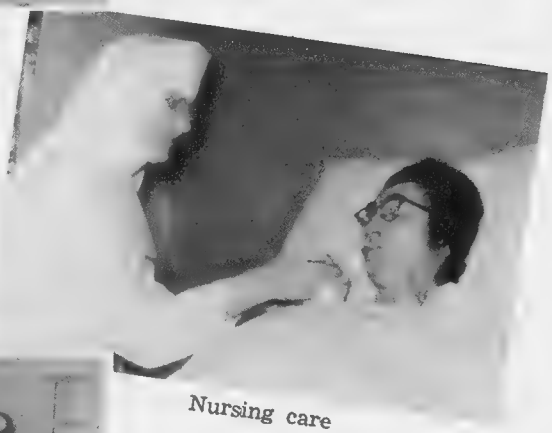
Following his address, the Premier handed a symbolic key to Mother Annunciata, who was the Mother General of the Sisters of St. Elizabeth at the time. Premier Douglas said, "I therefore ask you to accept this key as a memento to the love and appreciation which the people of this community have for the Sisters of St. Elizabeth. Ever since 1911 the sick and suffering of this Community have come to your doors and no one has ever been turned away. The Sisters have discharged their duties in a spirit of charity and mercy, have cared for the sick, lessened the pain of the suffering and comforted the dying."

Other officiating guest speakers were Hon. J. W. Burton, Provincial Secretary and Hon. T. J. Bentley, Minister of Public Health. The ceremony closed with Humboldt Junior Lions Band playing "God save the Queen." Following the ceremony the guests and all present were invited into the hospital for conducted tours, after which refreshments were served.

The new St. Elizabeth's Hospital is one of the best equipped Hospitals in the Province. It enjoys the privilege of being fully approved by the Joint Commission on Accreditation of Hospitals and has the distinction of being the only Hospital under 100 beds conducting a training School for Nurses.

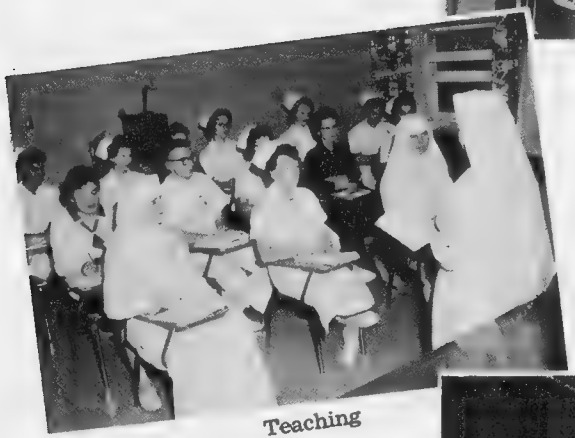
St. Elizabeth's Hospital

Laboratory



Nursing care

Operating Room



Teaching

Christmas carols for the patients

Laundry

St. Elizabeth's Hospital School of Nursing

Sister M. Rufina
Superintendent of Nurses

Sister M. Salesia and the First two graduates,

Mrs. H. Diesbourg (nee Alma Crackel) and Mrs. Campbell (nee Ida B. Woodcock) deceased 1951

The St. Elizabeth's Hospital School of Nursing was opened in the fall of 1923. A three year diploma course was established.

The clinical facilities were expanded gradually as admission of patients mounted. In 1955 the present new 75 bed hospital was opened.

The school admits ladies and gentlemen ranging in age from 17 to 40 years. Academic entrance requirements are Grade XII. Approximately fifteen students are admitted yearly in the fall. The total number graduated as of December, 1960, was three hundred and fifty-two.

The School is approved by the University of Saskatchewan and the Saskatchewan Registered Nurses' Association. The Incorporation Act of the Hospital includes the School of Nursing.

Students receive affiliation experience in Tuberculosis Nursing at Fort San, and in Psychiatric Nursing at Munroe Wing, Regina General Hospital. The basic sciences in nursing are taken at the Centralized Teaching Program at the University of Saskatchewan. This latter comprises the first sixteen weeks of the course.

Graduates receive a diploma from the hospital and are eligible for registration in the Province of Saskatchewan. They may register by reciprocity in other Provinces of Canada and in most other countries.

The aim of St. Elizabeth's School of Nursing is to foster personal development and the strength of character needed to think and live nobly at all times. It hopes to achieve this aim by providing:

(1) A Christian moral and spiritual influences;

(2) A curriculum with a twofold purpose:

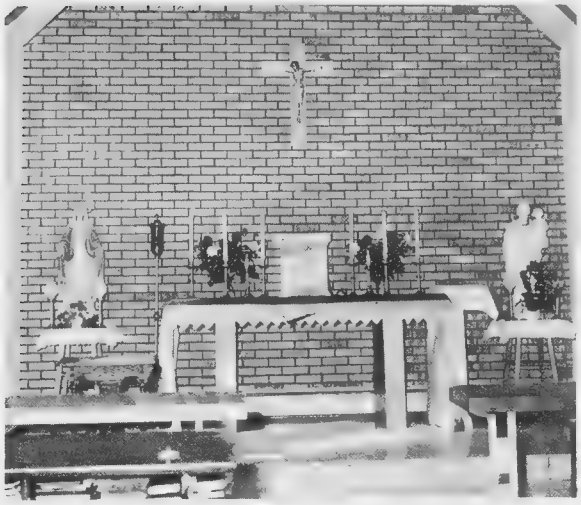
(a) To prepare the student to deal with personal, professional and social problems of the spiritual life, of physical and mental health, and of family life;

(b) To prepare competent nurses to serve with the charity of the sick and needy exemplified in the lives of St. Elizabeth of Hungary and St. Francis of Assisi.

St. Scholastica's Convent at St. Peter's Abbey

The first daughter house of the Sisters of St. Elizabeth, that at Muenster, has been functioning since 1912. Since then the Sisters have done the work connected with the kitchen and the laundry, first of all the Abbey alone and then both the Abbey and the College which opened in late fall of 1921. During all these years the Sisters were privileged to have two Masses daily in their chapel and also regular spiritual conferences. For many years these conferences were given by the late Rt. Rev. Abbot Severin and were usually based on his two favorite topics—the liturgy and the Mystical Body of Christ.

On December 31, 1957, Rt. Rev. Severin Gertken, O.S.B., blessed the new residence of the Sisters and on the same day they moved in. On New Year's Day, 1958, Abbot Severin came to the beautiful new chapel to offer the first holy Mass.



Convent Chapel

Sister M. Aloysia
Superior

Buns in the making

First Row, Left to Right: Sr. M. Edwina, Sr. M. Aloysia, Superior, Sr. M. Valerie.

Second Row: Sr. M. Benigna, Sr. M. Rita, Sr. M. Celine, Sr. M. Isabel, Sr. M. Veronica.

St. Scholastica's Convent.

Many years of faithful service at St. Peter's

St. Joseph's Hospital

Macklin, Saskatchewan

Sr. M. Clothilde
Superior

The blessings which the Lord poured out upon the inhabitants of Humboldt and district by giving them the Sisters of St. Elizabeth did not remain only in that locality, but went far beyond. In 1915 the Sisters were approached by Rev. Father Francis Palm, O.M.I., and asked to found a hospital at Macklin, Sask., located in St. Joseph's Colony. But it was not until 1921 that the Sisters, urged by Father W. Brabender, O.M.I., decided to found a daughter house at Macklin.

It was indeed a modest beginning. When the Sisters arrived at Macklin in 1922 they possessed $50.00. However, they were supported by Macklin and surrounding district to the extent that a large residence could be purchased and converted into a temporary ten-bed hospital. The staff, consisting of Sisters only had to contend with many hardships and sacrifices in the beginning.

St. Joseph's Hospital

In 1924 through the efforts of Fathers Palm and Brabender, O.M.I., an eminent surgeon, Dr. F. L. Eid, was brought over from Germany to join the staff. Dr. Eid is still on the staff and is a faithful friend and advisor to the Sisters.

The makeshift hospital was overcrowded and lacked the necessary facilities. Plans were soon underway to build a hospital. In 1926-27 a two-storey brick building, modern in every respect was completed and was blessed by Bishop Prud'homme in May, 1927. It was placed under the special protection of St. Joseph and known as St. Joseph's Hospital. The Hospital was soon filled to overflowing necessitating the addition of a wing in 1928.

First Row, Left to Right: Sr. M. Stephana, Sr. M. Wendeline, Sr. M. Clothilde, Superior, Sr. M. Marcella, Sr. M. Monica.

Second Row: Sr. M. Crescentia, Sr. M. Lazarine, Sr. M. Immaculata, Sr. M. Jacinta, Sr. M. Agnes.

St. Joseph's Hospital enjoys the privilege of being among the 17 hospitals of Saskatchewan's 143, who have been fully approved by the Joint Commission on Accreditation of Hospitals. This speaks for itself as to equipment, management, as well as efficient patient care.

In 1952 the Hospital observed its 25th Anniversary with a well planned and fitting Celebration. In his address during the course of the day His Excellency Bishop Klein, of Saskatoon, had only words of praise for Father Palm, O.M.I., the Sisters, Dr. F. L. Eid and the Community at large for their fine co-operation, untiring efforts and the wonderful spirit of Christian Charity.

A small service but an essential one!

Mother Euphrasia Weis was the first Superior in charge, the present one being Sister Clothilde. The first Chaplain was Rev. W. Brabender, O.M.I., and the present Chaplain is Rev. P. Bieler, O.M.I.

Sr. M. Walburga, Superior

St. Michael's Hospital

Cudworth, Saskatchewan

Since 1924 the Sisters of St. Elizabeth have offered their loving service to the sick and suffering of St. Michael's Hospital. The first year hospital work was carried on in a large residence where Dr. Longault already had a few patients in his care. A brick building was erected in 1926 with a bed capacity of twenty. The Right Reverend Abbot Michael presided at the official opening of the hospital which was dedicated to St. Michael. Modern facilities including X-ray, Operating Room and Laboratory are available.

In 1952 the Silver Jubilee of St. Michael's Hospital was celebrated with due solemnity as an act of thanksgiving to God for the many blessings bestowed upon the institute.

The day opened with a solemn High Mass sung by the Very Reverend Father Peter, O.S.B., Prior of St. Peter's Abbey. Father Prior in the festive sermon spoke on the last admonitions of Christ before His passion, the commandments of love symbolized in the Holy Eucharist and the promise of the Holy Ghost. The Holy Ghost, too, he reminded his listeners, must have been operative in inspiring the building of the hospital, the doctors and staff, to encourage them to undertake its building, and the people for supporting it so well.

St. Michael's Hospital

Chapel

Holy Innocents!

Left to Right: Sr. M. Victoria, Sr. M. Elizabeth, Sr. M. Celestine, Sr. M. Bernarda, Mother M. Florianne, Sr. M. Walburga, Sr. M. Donata, Sr. M. Tharcisia.

Sr. M. Leopoldine

Convent of Our Lady of the Cape

AT ST. THOMAS COLLEGE, NORTH BATTLEFORD, SASKATCHEWAN

Sr. M. Theckla, Superior

First Row, Left to Right: Sr. M. Canisia, Sr. M. Theckla, Superior.

Second Row: Sr. Anna Mary, Sr. M. Julianne.

Convent

In 1950 in answer to a request from the Oblate Fathers four Sisters of St. Elizabeth arrived at St. Thomas College to take charge of the kitchen. Here where "God walks among the pots and pans" the Sisters are entrusted with the all-important task of keeping body and soul together. They prepare the meals for faculty members and the student body. Modern equipment in the new kitchen alleviates work. Here the Sisters' hidden apostolate has become part of the sublime vocation of the Oblate Fathers—that of imparting a catholic education to the students in their care.

The Convent of Our Lady of the Cape is situated on the college campus that overlooks the beautiful valley of the North Saskatchewan River.

St. Thomas College

Eskimo Trio?

St. Elizabeth's Convent at Mount St. Francis

COCHRANE, ALBERTA.

Sr. M. Augustine
Superior

St. Elizabeth's Convent

Left to right: Sr. M. Margaret, Sr. M. Adolphine, Sr. M. Caroline, Sr. M. Augustine, Superior.

It's a joy to cook!

In 1949 the Just Home Ranch of H. R. McConachie was purchased by the Franciscans, renamed Mount St. Francis and became the site of Mount St. Francis Retreat House. The Retreat House proper was built during the summer of 1949 and in August of that year the first retreats were held.

The retreats are popularly known as the "Fifty Golden Hours". These hours are given an added touch by the culinary efforts of the Sisters of St. Elizabeth, who since 1950, have been in charge of the kitchen.

Negotiations between Reverend Mother Florianne, Superior General, and V.R. Father Alphonse Claude-Laboissiere, terminated in the arrival of three Sisters in June, 1950. Since 1952 four Sisters have been stationed ful time at the Mount.

From the beginning, until late last fall, the Sisters resided in a small stone house, affectionately referred to by some as the "stable". In 1960 a new convent began to take shape. The Sisters all anxiously awaited the day they could take possession of their new residence.

On December 22, 1960, V.R. Father Adam Sebastian, Custos, blessed the new St. Elizabeth's Convent and the Sisters joyfuly moved into their new home to celebrate Christmas there. Then, on February 2, 1961, His Excellency Bishop F. P. Carroll of Calgary gave it a Solemn Blessing.

The Mount surrounded by hills is a spot of quiet and solitude, a place conducive to prayer and meditation. Although it is only about three-quarters of a mile from a busy highway the stillness is rarely broken by sounds other than the lowing of cows or the cackle of hens. The hustle and bustle of the world vanish completely as one takes a quiet stroll up the tree lined road that passes the Retreat House. The panoramic view of the Rockies to the west is always breathtaking. An ideal location for the work of closed retreats.

Presently there are about seventy retreats a year with 1,800 participants. There are about fifteen Franciscan Fathers and Brothers residing at the Mount regularly. All this means that the Sisters are kept busy the year round filling the privileged and valued task of cooking.

Franciscan Friary and Retreat House

Sr. M. Hemma
Superior

St. Francis Convent

First Row, left to right: Sr. M. Ambrosia, Sr. M. Hemma, Superior.
Second Row: Sr. M. Genevieve, Sr. M. Ludmilla.

Skill in preparing a well-balanced meal.

St. Francis Convent
at St. Anthony's College

EDMONTON, ALBERTA

In 1950 a second house was opened in Alberta when the Motherhouse in Humboldt sent the first group of Sisters to St. Anthony's College to staff the culinary department. Today the Sisters' activities have become an integral part of the functioning of the College operated by the Franciscan Fathers.

To the Sisters the kitchen is not a bleak place as is thought by young girls of today.

With all the modern equipment, with its time-labor-saving devices, with its manifold conveniences and its white and shining cabinets, it is a most homelike place. This, however, is not the only reason why the Sisters are happy at their kitchen work.

They compare their kitchen with the little home in Nazareth of which Mary was the queen.

As brides of Christ they are also mindful of the words of Our Lord: "Whatsoever you do for these my brethren, you do for Me," and that these who represent Jesus are the members of the community, or the priest and students at the college, or whoever they may be. Love for Christ makes their work light and joyful.

Every year at the close of the school term the Sisters go back to the Motherhouse at Humboldt, Saskatchewan, for a short stay and their annual 8-day retreat.

St. Anthony's College

St. Ann's Home

Saskatoon, Saskatchewan

Mother M. Seraphine
Superior

Entrance Lounge

Sing Song

Semi-Private Room

First Row, left to right: Sr. M. Carmelita, Sr. M. Lucy, Sr. Mother M. Seraphine, Superior, Sr. M. Loretta.

Second Row: Sr. M. Scholastica, Sr. M. Magdalena, Sr. M. Apollonia, Sr. M. Teresa, Sr. Marie.

In 1953 a new field of labour beckoned the Sisters of St. Elizabeth. On August 5, at the request of His Excellency F. J. Klein, Bishop of Saskatoon, the Sisters took over the operation of the Nursing Home of Mrs. E. McKenzie at Saskatoon, henceforth to be known as St. Ann's Home. On August 12 the chapel was completed and the first Holy Mass was offered.

By 1956 the new St. Ann's Home, a project sponsored by the Episcopal Corporation of Saskatoon, was already under way. The Home was ready for occupancy by February, 1958. It was formally opened and blessed on February 12, by His Excellency, the Most Reverend F. J. Klein.

Here, in an environment where old age is considered a blessing, the guests are not only provided with the basic needs of life, physically and spiritually; they are always made to feel that they are wanted, needed and loved, and as members of the Mystical Body of Christ, they still have a definite mission in life.

Convent of St. Mary of the Angels

St. Charles' Scholasticate

BATTLEFORD, SASKATCHEWAN

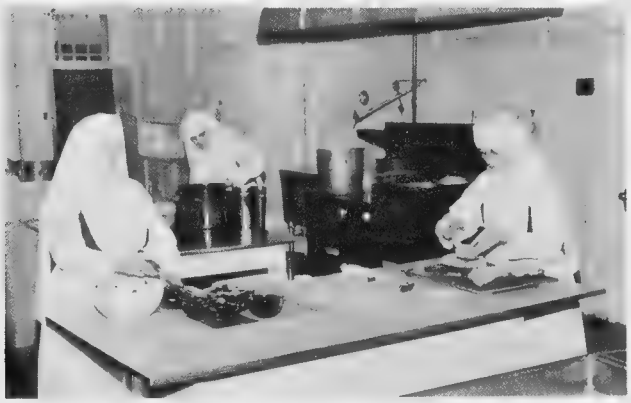
Sr. M. Johanna
Superior

Convent of St. Mary of the Angels

It was in February, 1932, that Reverend Mother Seraphina, Superior General, received a letter from the Very Reverend Father Thomas Schnerch, O.M.I., Provincial and Superior of St. Charles' Scholasticate, requesting Sisters to take charge of the kitchen. Reverend Mother accepted the request and during the summer of the same year accompanied the new community of Sisters to Battleford.

The Sisters prepare meals for some seventy Oblates. They feel privileged to share in the work of Oblate priestly formation through their life of prayer, work and sacrifice.

First Row, left to right: Sr. M. Johanna, Superior, Sr. M. Martha.
Second Row: Sr. Mary Francis, Sr. M. Alphonse, Sr. M. Ottilia.



Food is a valued gift.

St. Charles' Scholasticate

The Cemetery of the Sisters of St. Elizabeth

R. I. P.

Mother M. Augustine Platzer	1916
Mother M. Pulcheria Wilhelm	1916
Sr. M. Ottilia Niederweiser	1929
Sr. M. Pia Schlegel	1929
Mother M. Walburga Swetlin	1932
Sr. M. Gertrude Bergles	1935
Mother M. Euphrasia Weiss	1935
Sr. M. Armella Koenig	1937
Sr. M. Catherine Haensgen	1938
Sr. M. Jacoba Schober	1940
Sr. M. Xaveria Motschilnig	1943
Mother M. Philomena Juch	1943
Sr. M. Stephanie Brost	1945
Sr. M. Margaritha Grutschnig	1945
Sr. M. Laurentia Hepp	1948
Sr. M. Christina Drexler	1948
Sr. M. Agatha Loibnegger	1950
Sr. M. Gabriela Lex	1952
Sr. M. Frances Schmidt	1952

QUOTATION

O Lord, Most high, omnipotent and good,
Thine be the honor, blessing, glory, praise!
Be praised, O Lord, for my own Sister Death,
From whom no living man can ever flee;
Blessed are those who do Thy holy will:
To them the second death can do no harm.
"The Praises of God for His Creatures."

—St. Francis of Assisi.

Early History of the Surrounding Area

Humboldt about 1910.

A half a century has gone since the first Sisters of St. Elizabeth set foot on Saskatchewan soil.

There is always a special interest attached to early beginnings. To bring out the primitiveness of the times, an attempt is made here to show the surrounding area as it was but a few years before the Sisters' arrival.

"In 1900, the greater part of this area was unbroken prairie and park land, with some thinly settled areas adjacent to the then existing railway lines, and was the only remaining extensive area of unsettled farming land on the North American Continent" (The Humboldt Story, Chap. 1).

Several attempts had apparently been made to obtain settlers for parts of the area but without success.

In the Humboldt district, however, a religious organization, the Order of St. Benedict, became the agency of settlement, having obtained the colonization rights covering about fifty townships extending from Engelfield on the east, to Prudhomme on the west. The purpose of the Order was to establish St. Peter's Colony by settling people of their religious faith, as far as possible, on the land. The head of the Order and founder of the Colony was the late Right Reverend Abbot Bruno Doerfler, O.S.B. (Humboldt Story, p. 6).

It was only in 1902 that the Reverend Founder of the Colony set out on an expedition from the United States to explore the possibilities of such a Colony. It was only in 1903 that the first Benedictine Fathers arrived in Muenster. At that time the townsite for Humboldt had not yet been located or surveyed. The railroad had only come through the following year and the settlers were only beginning to inhabit the sparsely populated areas. With the opening of the Colony by the late Right Reverend Abbot Bruno, it could be reported later:

"Any settler who has been in or near the Colony for some years cannot help but admire the progress which has taken place. This progress which, none dare gainsay, has been due to the never ceasing efforts of Abbot Bruno to obtain settlers. To this purpose he introduced two Orders of Sisters into the Colony, the Elizabethans and the Ursulines" (Fifty Golden Years, Benedictine Fathers, p. 46).

Our Lady of the Prairies

TRIBUTE TO ABBOT BRUNO DOERFLER, O.S.B.

Father Bruno Doerfler, O.S.B., with bedroll equipped to accompany the surveyors, 1902.

Father Bruno Doerfler as Prior of St. Peter's Monastery, taking two Abbots from United States for a visit through the Colony.

To give testimony of the high esteem in which Abbot Bruno was held by the Sisters we find in the jottings of their diaries the following remarks:

"The exact day of our arrival at Muenster had unfortunately not been announced. A telegram had been sent from Winnipeg but had not reached its destination. We walked to the monastery. When the Fathers sighted us they came to relieve us of our suitcases. One of them was Prior Bruno. How reluctantly we gave them up to these Reverend men.

It was two o'clock in the afternoon and Prior Bruno himself conducted us to a small dining-room. During the course of the meal he suddenly disappeared. When he returned later we saw him all in perspiration. We only discovered at some future date however, that he himself had helped to evacuate (from a small building next to the Monastery) the chef and his wife, parents of Rev. Casmir, O.S.B., and set up a little convent for the Sisters. It was his fatherly solicitude that impressed us right from the beginning."

When the following day Abbot Bruno, then Prior Bruno, drove the Sisters to Humboldt to find a location for a hospital, he again showed a fatherly way in dealing with matters. He acted not only as negotiator for the Sisters but also as interpreter. One incident happened on that day which will show with what sense of humor the Sisters were ready to adjust to some of the most inconvenient situations. While walking through bush and prairie to find a suitable locality for their project, they also had to pass through fences in several places. In one area they could find no gate and wondered how they were ever going to get to the other side. To their greatest astonishment they saw the prior getting down on the ground and rolling through the bottom of the fence. To him it seemed an easy way of solving the problem.

"But," continues the diary, "we stood there like statues. There was nothing left for us to do but get down and roll through too. This was met with a fatherly smile from His Reverence." The diary goes on:

"Abbot Bruno was an unassuming man, humility itself. No effort was too great for him. On one occasion when he was out to find men who would vouch financial security for us, he had to obtain a signature in the evening in order to have papers in readiness for the following morning. It meant driving during the dark hours of the night, through bush, mud and water, but our dear Father had to be the driver. He did not return until 12 o'clock that night."

There were times during those early days when our pioneering Sisters had to walk back and forth from Muenster. This was always a great concern to the Abbot. He feared that the coyotes or wolves would eat them up.

"He was also a just and selfless man, with keen foresight. When the people around Muenster expected him to build the hospital at Muenster, he took the Sisters into consideration, saying that there was a greater future in Humboldt." To prove with what foresight he must have looked into the future the following facts may be related. At that time the size of the two towns was about the same, whereas Muenster had a nice church already while Humboldt only had a little wooden shack of dark rough boards and not even paint inside.

Abbot Bruno remained a devoted and loving father to the Sisters until his very end. When he took seriously ill while on a confirmation trip to Saskatoon, he returned to his own Sisters to be cared for. The book of "Fifty Golden Years" has this to say:

"It was the sad privilege of these Sisters to tend to the Abbot in his short illness, and to close his eyes in death. It is noteworthy to recall the eagerness with which the Abbot came to Humboldt to these Sisters when he was seriously ill. He might have stayed in Saskatoon but he returned to his own Sisters."

TRIBUTE TO BISHOP PASCAL

Bishop Pascal on Lake Lenore, setting out for St. Brieux.

On May 17, the three Sisters in company with Prior Bruno, went to Prince Albert to pay their respects to Bishop Pascal and to receive permission for their foundation in his diocese. St. Peter's Colony was then a part of the Prince Albert diocese and Prior Bruno, Vicar General of the diocese.

In Bishop Pascal the Sisters also found a real father. Already when he saw them approaching the Bishop's residence, he came down the steps from his veranda and gave them a most hearty welcome. The Bishop could not speak a word of German and the Sisters could not speak a word of English.

Their difficulty with the language, however, did not stand in the way of the Sisters in receiving that kindly impression which meant another spiritual father for them. During the time that construction was going on for the hospital, he would pay the Sisters a fatherly visit from time to time. He himself came for the blessing of their institution on October 3, 1912.

It was before His Excellency that the first novice pronounced her vows in 1913. On April 2, 1916, he presided at the election of one of the Superiors. On August 13, 1916, he blessed the cemetery of the Sisters.

As Vicar General of the diocese of Prince Albert, Abbot Bruno shared the work of the diocese with Bishop Pascal. This brought the Bishop into the colony frequently, as did his confirmation trips and other occasions. He always paid a friendly visit to the Sisters.

Our Pioneering Sisters

This is where the first pioneering Sisters attended Mass while nursing in the Humboldt area.

The house that served as the first hospital.

In this present day and age of power machinery and highly organized services of all kinds it is hard to imagine the difficulties that had to be overcome in those early days.

There was little or no money for the commonest necessities of life, far less for equipment of provisions required for nursing care. Spaces had to be covered if the Sisters wanted to provide any form of nursing service for the public or else care was given in some of the most inconvenient quarters.

It is therefore worth noting a few instances in their lives that showed with what zeal and with what spirit of self-sacrifice our valiant forebearers faced the painful sacrifices, privations, loneliness, disappointments and sufferings of body and soul in laying the foundation for the present generation.

It is only with deep emotion and grateful hearts that the latter can bend over the cradle of their foundation and watch the recounting of some of those infant days.

Already on the following day of their arrival in Muenster when our pioneering Sisters were brought to interview the Mayor and other officials they were asked by one of the doctors to take over the nursing service immediately. The proposal was, that a small house be provided with patient beds, where at least a few sick people could be cared for.

Abbot Bruno was very much opposed to this for he feared that in such primitive conditions the Sisters would not be able to give good nursing care and thus create dissatisfaction amongst the people before opening their hospital.

It did not take long, however, before the doctor did bring into town an old house, off his farm. Here two of the Sisters gave nursing care the best they could while the other Sister, who was also a cook, remained in Muenster to help the chef and his wife in the kitchen.

Of these nursing days one of the Sisters reports:

"We had some interesting days in that house. We had a small petroleum stove which had only one plate on top. This had to serve for cooking and also for sterilizing. We used a great deal of petroleum which seemed to surprise the doctor. It was the same with the food. He had no idea how much it required for 3 or 4 men. He would bring one pound of meat and a small loaf of bread. This was to be sufficient food for 5 to 6 people for a whole day. If it had not been for a kind neighbour woman, who daily handed us some of her garden vegetables over the fence, we may have let our patients starve. We were both timid and did not dare say anything. It was the same story with regard to sleep. One of us would lie down on the floor and sleep while the other one kept night watch. This lasted for several weeks until finally my companion became ill and had to be taken back to Muenster. I was left by myself doing both day and night duty. Besides looking after the patients and cooking I also had to do the laundry. The doctor eventually brought in a dirty old sofa for me to lie on. I did lie on top of it but lo and behold during the night the sofa became like a live ant hill. (The reader may imagine the rest).

"What troubled me mostly was the fact that I could not get to church. It was not far away but I had to stay with the patients.

"One day the wife of one of the patients brought him a live hen. But who was going to kill the hen? It was something I had never done in all my life. I bemoaned my plight. The gentleman could only speak English but seemed to understand quite alright. He volunteered to kill the chicken for me. Since he had a sore leg I had to help him through the door. Out in the yard he chopped off the head of the hen. From him I learnt a great deal of English. In September one of the other Sisters and I went to Duluth to learn more of the English language as well as nursing in America."

After six months the Sisters returned from Duluth and did home nursing until the hospital was completed that fall.

Their experiences were varied. Some were sad, some were filled with sacrifice, others were inspirational, yet amidst all these there were always the humorous anecdotes to give spice to life.

On one occasion Sister had been staying with a patient all day. In the evening she became so tired and hungry that she finally had to ask for something to eat. With great astonishment the reply came back, "O, do the Sisters eat too?"

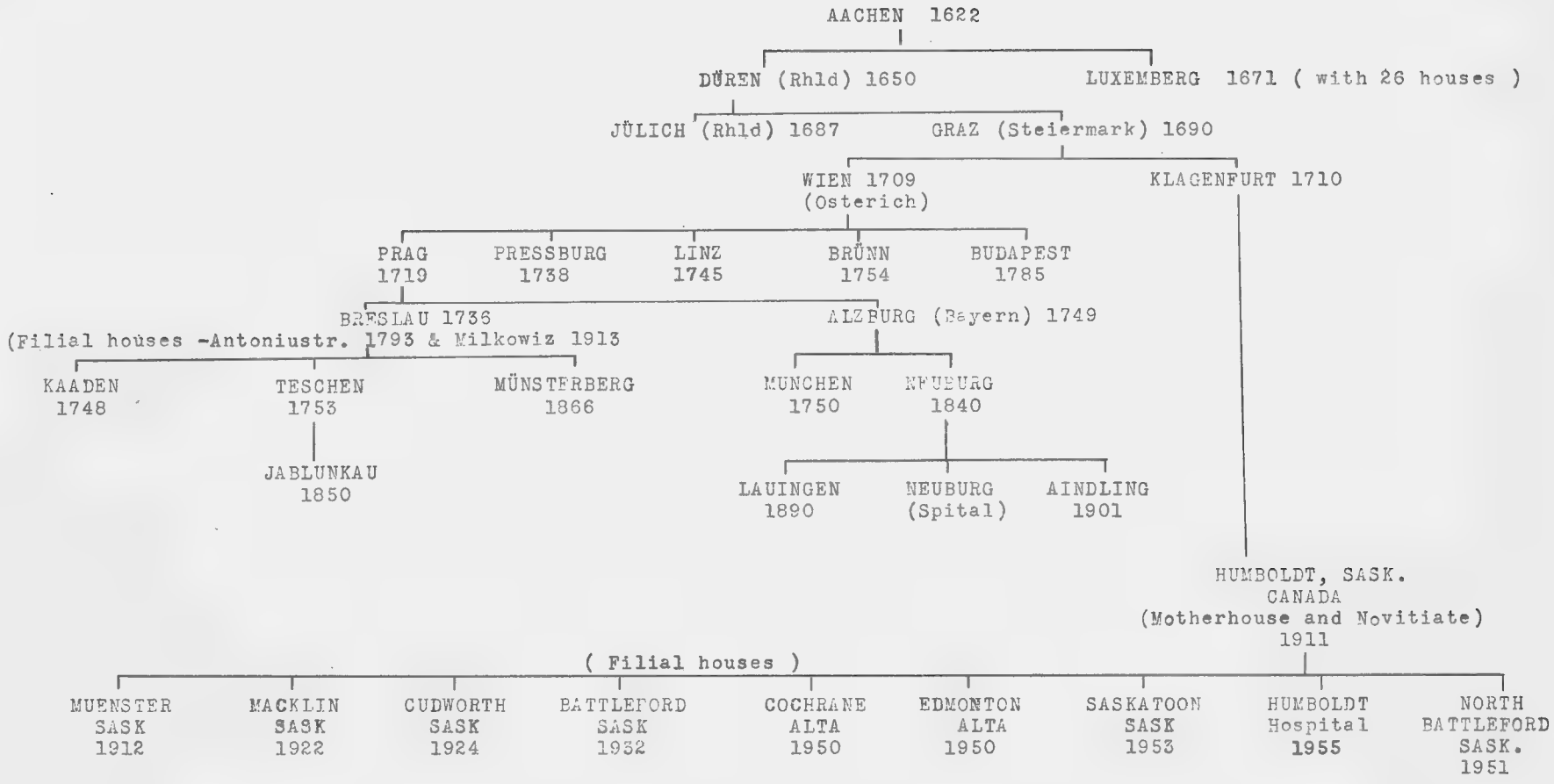
During the time that the Sisters had to stay at Muenster and while doing home nursing, the chief means of travel was horse and buggy. Many strange incidents occurred in this connection. Some trips even endangered their safety but in all cases the Sisters always saw the sunny side of life.

Space will permit that only one of these incidents be related. Just about the time the structure of the residence was far enough advanced to be made habitable, the two Sisters returned from Duluth to spend Easter with Sr. Augustine. It was then that they decided to go to Muenster to claim the inheritance that the old man had left them. Using a hayrack and two old horses for transportation, two Sisters and a student who intended to become a priest, drove off on a fine day to get their legacy. It was on a farm five miles from Muenster and was to be transported to Humboldt. When they reached the farmhouse, they all dismounted from the rack, and while the Sisters waited in the farmhouse the farmer's son and the student-driver loaded on the assortment of goods. When all was in readiness, they took their positions on the rack as best they could among all the furniture and soon were on their way home. It was reported to have been a most interesting spectacle to see the two religious on the hayrack together with all their precious equipment. Everyone who met them stopped and gazed in amazement. But the Sisters were happy, they were now in possession of a stove, two old chairs, a rough lumber table, a few kitchen utensils, three old spoons, and to top it off—a broom.

Once they had arrived at Humboldt and the whole assortment had been unloaded the Sisters immediately commenced to furnish their new house.

Until the fall of 1912 when the first section of the hospital and convent was completed, these three courageous pioneer Religious carried on under trials and difficulties

Genealogy of the Convent of the Sisters of St. Elizabeth at Aachen and its Foundations



Jubilee at St. Elizabeth's Convent

At St. Elizabeth's Convent jubilee bells are ringing out their gladsome song to commemorate the fiftieth year of the arrival of the first Sisters in Canada. May 14, of this year, marks the exact date.

Apart from other items on the program the anniversary will also be commemorated in the production of an historical pageant, which will be presented at St. Peter's College Auditorium on the evening of May 29th and June 1st.

The theme of the pageant is a "Symphony of Praise." Colourful costumes, dramatic spotlighting, music, song and narration skilfully interwoven are expected to bring out the producers' effect.

The pageant may be briefly summarized in an outline of the programme.

St. Elizabeth, Princess of Charity

Jubilee Pageant — A Symphony of Praise

OVERTURE

INTRODUCTION—

In this pageant we propose first of all to pay a tribute of love to the predecessors of the Sisters of St. Elizabeth in the long line of ancestry going back as far as the time of St. Francis and St. Elizabeth.

We also want to show through a few striking incidents in the lives of these ancestors, the manner in which they served God and their fellow men. Then how through this service they obtained in time and eternity a peace, love, happiness and fame that shines with eternal lustre.

In all this there shall be an expression of praise and thanksgiving to Almighty God for the graces and blessings that have come down through the centuries. To begin with we shall turn back the pages of time not only to delve into the past but to bring the past into the present and re-create before your eyes certain events in the history of the organization.

Chorus—Exultate Deo—Palestrina

Prologue—

SCENE I

A FRUIT AND ITS SEEDLING

TABLEAU I —Body and Soul—Hospital scene in a modern setting.

Chorus—Peace Prayer of St. Francis—D. Mainville.

TABLEAUX —A Land—A Town—A Decision.
—Austrian Setting—Including folk dance.
—Klagenfurt—200th Anniversary.
—Decision to go to America, Negotiations and Volunteers.

Chorus—A Song of Praise.

SCENE II

LOVERS AND BUILDERS

—forebears of the 13th century

TABLEAU I —From Riches to Poverty.
Francis, the youthful Italian Troubadour.
—His vocation at St. Damian's and his encounter with the Lepers.

Chorus—Jesu Creator of the World—Bloom.
—Herald of a Great King.

Chorus—Canticle of the Sun—words of St. Francis.

TABLEAU II—From Princess to Pauper.
—Childhood of Princess Elizabeth.
—The Placing of a Crown.
—Princess of Charity and Miracle of the Roses.
—The Homespun Garb.

Chorus—Hymn to St. Elizabeth—Kuehne.

SCENE III

FOREBEARS OF THE 20TH CENTURY

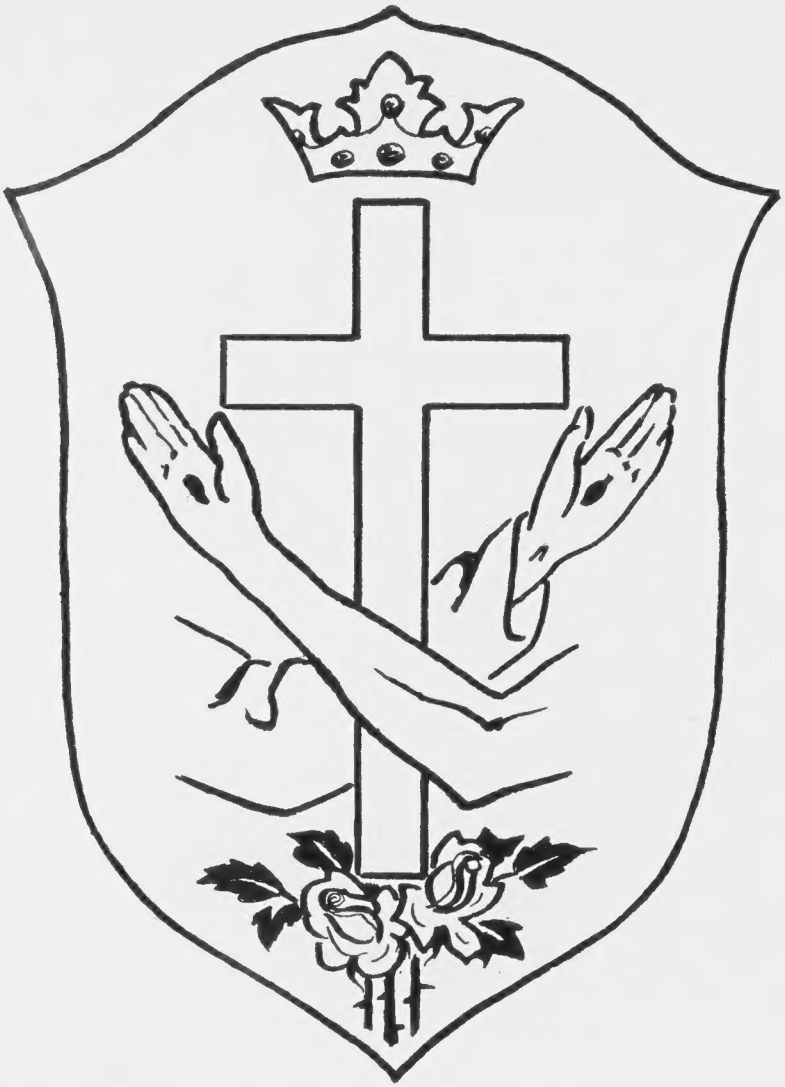
TABLEAUX —Transplanting the Seedling.
—Departure from Klagenfurt.
—Arrival of Pioneering Sisters at Muenster.
—Pioneer Days.
—First Postulant takes the Veil.

Chorus—Jubilate Deo—Lasso.

Narration—Conclusion.

Chorus—Blessing of St. Francis.

Coat of Arms of the Sisters of St. Elizabeth



"The Miracle of the Roses" is commonly known to be associated with St. Elizabeth of Hungary as symbolizing her works of charity. Thus on the lower part of the crest some roses are seen surmounted by a cross which symbolizes the cross that Louis, the spouse of St. Elizabeth, had planted on the spot where the miracle had occurred.

Above the cross we find the princely crown of St. Elizabeth. The crossed arms are those found on the ancient coat of arms of the Franciscan Order. They symbolize those of Christ and St. Francis. The wound of the nail is displayed in the palms of both Our Saviour and the Seraph of Assisi in token of the stigmata which the latter was privileged to carry.

I will pay my vows to the Lord . . . . in the courts of the House of the Lord, in the midst of Thee, O Jerusalem. (Ps. 115: 7)

BLESSING OF ST. FRANCIS OF ASSISI

"The Lord bless and keep thee,
May He show His face to thee
And have pity on thee ....
May He turn his countenance toward thee
And give thee peace.
The Lord bless thee."

Praise Him all you His angels,
Praise Him with harp and zither.